

Light of Truth.

Exponent of the New Philosophy of Life, Here and Hereafter.

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Written for the LIGHT OF TRUTH.

THE GOSPEL OF INSPIRATION.

JOHN R. THERFORD, BOKER BY-SEA.

"Every natural fact," says Emerson, "is symbolic of some spiritual fact."

Place a bar of steel in the magnetic meridian, and it speedily acquires magnetic virtues, thus becoming a "medium" for the universal magnetism. And if the human mind—through purity and aspiration—comes into perfect affinity with the great ocean of truth or the spiritual spheres, it becomes an instrument for the Infinite or Universal Mind. The thirst for truth, not as a selfish possession, but for its application to the welfare of humanity, enlarges the capacity for true inspiration.

The topic of the day, both among religionists and non-religionists, is inspiration; and seeing that a right understanding of it is bound to be productive of mental advance, this is highly appropriate.

When we hunt up the etymology of the word, we find that its primary meaning is to breathe or to "breathe into." Applied to many preachers, and to our own platform talkers in particular, this definition is utterly if not highly significant. They certainly "breathe;" their lungs must be credited with doing the lion's share of the labor, for the "bellows" do ply, and too often "all is sound and fury signifying nothing." It scarcely can be allowed that this mere mechanical work can claim the title of "inspiration," except, of course, in a purely physical sense. The "Inner Light" does not utter its Word in show performances; does not crouch to-day and worship the old past, whose life is fled; is not puffed up, nor is it to be pricked into activity by the interests of any "ism."

Our movement is not without inspired teachers, but our uncultured adherents, on the principle we presume that "like attracts like," are drawn to the merely physically inspired—the so-called "controlled" people—and the rest of the unhealthy brood, consequently true spiritual culture moves very slowly, if it moves at all.

One of our really inspired teachers—a man who is inspired by thought as well as air—Mr. A. J. Davis, whose "Great Harmonia" is a Bible of spiritual wealth—has thrown much light on inspiration: What is his opinion?

He says: "I believe that a quickening and vivification of the truth-attracting affections natural to man is inspiration; and that revelation is the appropriation and comprehension, by the truth-containing faculties of the resultant thoughts and ideas. The human mind is frequently capable of inspiration, when not capable of revelation commensurate therewith; that is, the spirit can and often does vaguely feel the indwelling presence of some great Truth for months, perhaps many years, before intellect is sufficiently enlarged to individualize and express it; for, where there is no intellectual comprehension of an interior Truth, there is no revelation to that person. The greatest, wisest of all the gods may conspire to inspire you; nevertheless, you will have no revelation of fact, or thought, or idea, until your enlarged Reason consciously defines and industriously appropriates the principle."

This bears the stamp of wisdom. The manifestation of wisdom is alone worthy of the name of inspiration. It shows Mr. Davis to be a true seer. His view implies that the soul must be in rapport with the Supreme Truth, if it would be Truth's minister. God is the primary source of our faculties, and, therefore, of our knowledge. Plato grasped the great thought that there is an Ideal in nature, distinct from the human faculties, and equally distinct from individual existences. Nature is but the exteriority of God; she is the descent of divine ideas, through fitting mediums or atmospheres, giving laws and producing the whole animated creation. This is the Harmonial Philosophy. God did not create, but is eternally creating, the world and all, mighty universes, and all souls, both in and out of the flesh live continually from him. Without inspiration we should not live. Without inspiration truth would not be uttered. The possession expression of interior truth is beautifully put by Robert Browning, who says:

"Truth is within ourselves; it takes no rise
From outward things, what'er you may believe.
There is an inmost centre in us all,
Where Truth abides in fullness; and around
Wall upon wall the gross flesh hems it in.
This perfect clear perception—which is Truth—
A babbling and perverting carnal mesh
Blinds it, and makes all error; and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without."

Plato, Swedenborg, Kant, Emerson, Goethe, and others teach the rational Spiritualism. Schelling, the great German Intuitionist, aptly remarks: "There is no such thing as a Reason which we have; but only a Reason that has us. If nothing exists without God, then must the knowledge of God be only the infinite affirmation. God is not the highest but the only One. He is not to be viewed as summit or the end, but as the centre, as the All-in-All. Consequently there is no such thing as a being lifted up to the knowledge of God; but the knowledge is immediate recognition."

It may probably be asked, when every one may share the genius of the Infinite Whole, how there happens to be so many blockheads? We reply: Simply through the want of true culture and harmonious development, and through the neglect of the scientific means of grace by our ancestors. It may also be properly asked: What has the Spiritual Movement yet accomplished? Absolutely nothing! What the progressive party may do one day is, undone the next by the ignorant and undeveloped amongst us.

It is Sisyphus rolling up the heavy stone, that no sooner reaches a certain point than down it rolls to the bottom, and all the labor is to begin over again.

Diversity of thought we look for, as thought takes the shape of the instrument through which it passes, but we should have dignity, self-respect, and true manhood.

"In spirit each is like all, and all like each—just as one drop of sea water is like all other drops which compose the whole, and as the whole is one stupendous representative of each drop—but in Thought, each is individualized and removed from the other, as grains of sand differ in shape and size, so that a perfect blending is deemed absolutely impossible. . . . Different minds must of necessity impart to the same thought, different forms and temperaments." (*Great Harmonia*).

Inspirations may differ, but they must agree in fundamental principles—in root ideas. The test of true inspiration is that it provokes inspiration; that it brings us into the possession of a current of true and living ideas; that it emancipates the soul from sectarianism, and from all that is undignified and mean and gives self-reliance, and that most essential element—Love of soul.

Written for the LIGHT OF TRUTH.

THE STRIKING CLOCK.

HUDSON TUTTLE.

The striking of clocks that have remained silent often for years, not having been wound up, or, too, out of repair, or too worn to run, has been widely received as ominous, and related to the supernatural. The venerable Samuel Watson wrote two volumes called forth by this unique subject, and a volume might readily be compiled of facts relating to these startling occurrences. The following have come recently to hand, and I produce them here to call out parallel cases from the reader. I do not take the line of argument of the members of the Psychic Research Society in their statement of the facts of Spiritualism, after they relate occurrences which would make the most camel-swallowing Spiritualist halt in doubt, they usually remark that such has been their experience, but they are not Spiritualists, and while they have no explanation, and the facts are well authenticated, some unknown force may be the cause, probably is, though the indications are toward a spiritual solution.

I do not veil with words my opinion that the drift of all this class of facts is toward the conclusion of the direct interference of immortal intelligences.

On a recent visit to Columbus, O., I found the custodian of the Flog and Relic Room, Mr. Charles E. Goodrich, an affable gentleman, and our conversation drifting into spiritual channels, he gave the following narrative, which is of interest, as one of many instances where clocks or watches have been employed to give warnings.

He was called to the bedside of his aged mother residing in Omaha, and after she died he packed her effects, and with her embalmed remains expressed them to Hartford, Conn., her old home and where her daughter resided. He then took passage and arrived at his sister to find that the casket had not been received. The funeral could not be announced until it came, but he and his sister wrote the invitations on postal cards ready to mail to the relatives, leaving the time blank, to be filled in when the remains arrived. He had occasion to look at his watch and it had stopped at 6 o'clock. It had never stopped before, and the impression came that the casket would come on the 6 o'clock train. It was over two miles to the depot, and he turned to his sister and said that they would now fill out the cards that he might post them, for the casket had come.

She protested that it would be better to first ascertain the truthfulness of his impressions, but he declared it of no use, and they finished the cards, and so sure was he that he placed them in the mail before he went to the depot. There he found that he was correct.

But the most singular feature of this story remains to be told. When he came to unlock his mother's trunk, he found her watch, a fine time-keeper and apparently in excellent order, had stopped precisely at six! It may be called superstitions to refer the stopping of these watches to any other than ordinary causes, yet the chances against their doing so at the same time are, according to the law of probabilities, infinite.

"What is your theory of their stopping?" I asked.

"I believe the spirit of my mother accompanied me and stopped the watches as a sign. They were both perfect timers and well wound up; what could have stopped them?"

A similar story was related to me by Mrs. Black, of Cleveland, O. This lady is prominent in the spiritual society of that city, and her experience is of interest as showing what expedients spirit friends avail themselves of to convince us of their reality.

The father of Mrs. Black had a clock to which he had ingeniously attached an alarm, and this clock at his death was transferred to her home. She did not wind the alarm, having no use for it, and hence it did not strike. After some years, as they were sitting in the room, five minutes before eight in the evening the alarm struck. This was a surprise, but not so great as it continued, at the exact time, night after night. The neighbors came and curiously waited for the moment when the alarm thrilled them with a strange awe of an unseen power.

One more venturesome suggestion that as the alarm was attached to the wheels of the clock, probably there was something which set the hammer in motion at the fixed hour. He, by permission, took off the connecting wire-rod, but the striking continued just the same.

Mrs. Black said she had not been a believer in Spiritualism and was averse to it, but she thought that if her father returned and used this means to attract her attention, she ought to give him opportunity. With this motive she went into the room, and, sitting down, said to herself: "Now, if it is father, when the time comes, I want him to give the alarm, loud and unmistakably." She sat watching the hands, which indicated seven, as they slowly moved around to the appointed time, when the alarm clanged with unusual sharpness, bringing her to her feet in nervous fright. The episode led her to pursue a thorough investigation, by which her assurance increased with every successive step.

I have often heard my mother tell the story of how a favorite sister announced her death. This sister lived a half mile away. My mother had been caring for her, and left her in a comfortable state, with no apprehension of her not having a speedy recovery. Returning home she engaged in the preparation of the evening meal, and by reason of the delays the hour was quite late. There was an old wooden clock fastened to the wall that had refused to run for years, and had not even been touched for a long time. As they sat at the table, this clock began striking, a few irregular strokes at first, then eight times. "Sister is dead," cried my mother, "and gives us the fatal hour." Soon after a messenger came, saying that the sister had died exactly at eight.

Why this method of "giving a sign," should be adopted by our invisible friends to make their presence known, may be obscure to us. Why they can control once perhaps in years, or once in the lifetime of the recipient the mechanism of a clock, to us may appear inexplicable. The facts remain and are superior to speculation or theories.

Written for the LIGHT OF TRUTH.

SPIRIT MANIFESTATIONS.

S. SCOTT HAMMITT.

On several occasions I have received what I consider very remarkable tests, and thought it my duty to publish the same, so that the believer and investigator could peruse and study. On June 5 and 16, 1893, through the mediumship of Mrs. Josephine Ropp, of this city, a most excellent medium, I entered the circle a stranger, never having met the medium before. The circle was opened by repeating the Lord's prayer and singing a hymn. There were eleven in the circle the first time, and ten the second, and several members were over three hundred miles from their homes, as I ascertained afterwards. The conditions of the circle were harmonious, all received good results, as well as myself. Bright Star, the control of Mrs. Ropp, occupied considerable time in the beginning talking to each member in her sprightly and vivacious manner, showing wonderful evidences of spirit power. My eldest sister having passed over nearly two years ago, came to me, giving her name. I asked her how many sisters I had? She gave me the correct number, and said they would come. Then one of my cousins came, calling himself Andrew Brown. He said your sister Mary has just been here to see you. I asked him how many brothers he had? He said he had one, and that he would come also. He came and spelled his name John S. Brown, conversed with me and addressed the circle and said my other sisters would come and tell me their names. Next my youngest sister came, giving her name Anna. Bright Star came again and promised that my sister next to the youngest would come. She came, but it was hard effort for her to give me her name, and that being only the name, she spelled and spoke it. I could get it half distinctly. I felt well satisfied, as this was the first time I ever succeeded in obtaining a name.

The next time I went on the 16th and took my son, age fifteen years, for the first time, he not being known. My eldest sister came, and said she was so glad I brought my boy, and went to him, introducing herself as Aunt Mary. Before leaving home, I put in my pocket a Daguerreotype, containing the pictures in a group of my mother, oldest sister, youngest sister, and myself, taken in the city of New Orleans, La., about forty-five years ago, having been laid away and exposed to view of late years very seldom. My son did not know I had it with me. While conversing with my eldest sister, I drew the picture from my pocket, asking her, as a test, opening the case, what am I holding in my hand? When she replied, a picture, I asked, will you tell me who are on the plate? She answered, there are four, you, myself, Anna, and mother. Everything being true; it was so dark I could not see my hand before my eyes. Other relatives came, including my wife's grandmother, her father, spelling his name John W. Hammitt, and her cousin Ray. Bright Star had promised me my sister next to the youngest would come and give me her first name, which I failed to catch before. She came and spelled and pronounced the first name, then her name in full. A name I could safely say there is not another like it in the United States and probably the world. She passed over some forty odd years ago in the city of New Orleans, La. A board being temporarily placed to mark the grave. We came north during the Summer, following which was our custom every year. When we returned to the grave the board was gone, changes had been made, and we were never able to identify the grave. There is only one record of her name, and that is in the old family Bible, which is in the South. We received word this morning that it is packed up, and has been in that condition nearly two years, among the effects of my eldest sister now deceased, and is impossible to obtain it, as the friends are not able to tell in which box it is packed, as they are not living there, and I being the only one living of the original family. She was named for a dear friend of my mother, a French lady. The name is Felicite Gerideau Hammitt. An Indian chief, giving his name as White Feather, talked through the trumpet and said he would be my guide, and as he left would give us a war dance, which he did, and his feet patted on the floor, and seemed as real as if he was actually in the body before us. Bright Star sang sweetly before bidding us good-bye. Many others came, but fearing I am encroaching on your space, I have written in brief of a few coming to me. As names are very hard to get, I consider these tests remarkable.

"The Dependent Pension Law is Unjust."

(To the Editor of the LIGHT OF TRUTH.)

There never was a grosser or meaner falsehood uttered. There never was a more just law framed. It gives a pension of only six to twelve dollars a month to men who are disabled from the performance of manual labor, and who risked their lives on hundreds of battle-fields for the preservation of this government. It was not their fault that they were not killed or wounded. They ran the same chances as those who were killed or wounded, and possibly if they had been wounded and recovered they might have been drawing twenty-five or forty dollars a month and have had health and strength to have enjoyed it. A license for great corruption and extravagance! Six to twelve dollars a month! Men from sixty to seventy years of age! Shame on the copperhead or unconstructed rebel who wrote the article, for none others could do it. The other talk about the worthy soldier is simply bosh, they mean the dead soldier. The living ones—the men who whipped them—they can not bear, and would like they were all dead, and I am sorry to say they, or their brood, in a few years will have their wish gratified.

EBEN MILLER.

Salt Lake City.

Mississippi Valley Spiritualists' Association and Mount Pleasant Park Stock Company.

Annual business meetings.—The annual business meeting of the Mount Pleasant Park Stock Company will be held Saturday, August 12th, 1893.

Change of Constitution.—A proposition to change the constitution, so that the newly elected officers will enter upon their duties on the 12th of August, instead of September 15th, will be submitted at this meeting.

WILL C. HODGE, Sec'y.

L. I. U.—The annual business meeting of the Ladies' Independent Union will be held Wednesday, August 16, 1893.

OLIVER A. BLODGETT, Sec'y.

M. V. S. A.—The annual business meeting of the Mississippi Valley Spiritualists' Association will be held Friday, August 18, 1893. All the above meetings to be held upon the grounds of Mt. Pleasant Park, Clinton, Iowa.

WILL C. HODGE, Sec'y.

Letter from Abby A. Judson.

Necessity, not idleness, has kept me silent so long, and it is with pleasure that I can again come into communication with your readers. During my enforced rest from public labor I spent a little time in Chicago and visited the fair "White City" on the shores of Lake Michigan. What an opportunity is here afforded to bring all nations into closer bands of brotherhood. As mountain ridges have often made the inhabitants of adjoining States hostile to each other, because the natural barrier made it difficult to meet, so have seas and oceans barred us from other lands and made their inhabitants seem almost like opponents. But in this, the grandest of all the World's Fair, we meet in friendly relations, not only French and Italians, but Cingalese, Arabians, Javanese, and Malays, find that they are children of the same common mother, and brothers and sisters with us. We welcome every movement that tends to unify the members of the human race, and accept with joy Thomas Paine's sublime dictum, "The world is my country."

I cannot omit mentioning the grand interviews with spirit friends in Chicago that came through me through the mediumship of Mrs. R. C. Simpson, 13 Park avenue. Many mediums and healers have sought to aid me during my recent physical weakness, and their efforts have aided me somewhat. But the diagnosis given me by Mrs. Simpson's noble "Sky," and the directions and prescriptions made by him at once put me on the high road of amendment and have made it possible for me to again engage in active labor.

So here I am in Sturgis, Mich., with the delightful prospect of a Summer's work for our beloved cause.

The friends here have just held their annual three days' meeting, the principal speakers being Mrs. R. S. Lillie and J. Frank Baxter. On entering the bus at Sturgis, my attention was invited by an elderly man of most benign and experienced aspect, whom I found to be a Spiritualist and to whom I felt greatly attracted. On reaching Mrs. Peck's hospitable home, this gentleman and his wife alighted at the same house, and great was my delight at finding them to be Dr. and Mrs. F. L. H. Willis. And when our animated and energetic sister, Mrs. Lillie, came to the same house the next day, we felt that the lines had fallen for us into very pleasant places.

While the physical condition of Dr. Willis did not allow him to engage very greatly in the anniversary exercises, yet what he did say was so spiritual and so wise that it left a benediction on all present. On two occasions he exercised his rare gift of improvisation. Finished and exquisite poems, suggested by the occasion, fell from his lips, and our only regret was they were not secured for future enjoyment by a stenographer.

Realizing the early sufferings of Dr. Willis for our cause—which will leave their impress as long as he remains in the physical—and the sweetness and courage with which he has ever upheld the banner of Spiritualism, we are filled with reverence and love. And those who know him must also be grateful to Love M. Willis, his life-long companion, whose courage and vivacity sustained him in those early days, and whose intelligent philanthropy makes her admired wherever she goes.

After visiting the Columbian Exposition, Dr. and Mrs. Willis visited Sturgis on their way to their lovely Summer retreat on the shore of Seneca Lake in New York. A home on that beautiful lake, presided over by two such spirits, and made yet sweeter by the presence of their gifted Edith, must shadow forth the yet fairer homes in spirit land, in no ordinary degree.

Well, the anniversary in Sturgis was a grand success. The management intended it should be so when they secured the help of Mrs. Lillie and Mr. Baxter. She was here year after year, and her inspired utterances never fail to awaken deep enthusiasm. As usual she prefers themes suggested by the audience, and her hand responds nobly, whatever may be the theme. Her second lecture analyzed the doctrine of re-incarnation, and she showed, in reply to a query, that there are no secrets in the spirit world, and that all light is free there to each and every soul. Her third lecture was a masterly delineation of the relations between the soul and the body.

J. Frank Baxter was never in Sturgis before. His lectures, which precede the tests, are clear, convincing, instructive, and admirably expressed and delivered. They are good enough for anybody, and, to tell the truth, I have never heard anyone bring out quite so clearly the answer to the question, "If a man die, shall he live again?" His answer was formed on plain facts, collected by a wide observation in surgery and in science.

As to his tests, all who ever heard him know what they are. A perfect stranger in Sturgis, he gave over a hundred full names. And to rebut the absurd surmise that this was the result of dishonest research, he gave minute details, talked like the one whose name he was about to give, and acted him or her in voice, language, and gesture so perfectly that the delighted friends of the disembodied spirit were ready to give his earth name even before it fell in unflinching entirety from the medium's lips. And this was done many times, leaving the candid skeptic without a square inch of ground to stand on. As for the uncandid skeptic nothing can be done for him "though one rose from the dead."

A little personal experience was very pleasant to Mr. Baxter and myself. His mother lived in the same town with my aunt Abigail Judson. Mr. Baxter had never seen his mother since she passed to spirit life. But a linked chain was formed by his mother, my aunt, him, and me that enabled him to see his mother, and to give the name of my revered aunt, whom he perfectly described. Of course there was no test in this. It was a delightful reunion between the embodied and disembodied. I need no tests. Tests were necessary for me five years ago, when I was just coming into the light of Spiritualism. Now, instead of tests, I have sweet communion, settled assurance, and joyful anticipations of the happy time when the thin veil will be removed and the heart-longing will be satisfied by the immediate presence of those most dear.

Well, Monday found Mr. Baxter on the way to his eastern home, and Mrs. Lillie on her journey to fulfil her engagements with the new Minnesota camp, the North Star Association.

These long journeys tax our workers severely, and we feel grateful to them for taking these long railroad trips during the heated term.

For myself, I remain here for a little, and will in my next letter tell of the local work here and in this vicinity. My post-office address is as ever Minneapolis, Minn.

ABBY A. JUDSON.

Camp-Meeting, at Liberal, Mo.

At twelve o'clock, on the night of the 9th of June a fire broke out in the business part of this city, and consumed several business houses (all wooden buildings). From this the impression has gone out that the entire town has been destroyed by fire and we are entirely ruined; a fact that many of the creed bound would wish to see verified. But we are glad to say, while we lost one building in the conflagration, the results will prove a benefit to the town, as good stone structures will now take the place of the wooden ones destroyed.

From the many letters received from friends from all parts of the country, we learn that they are apprehensive that the fire will injure the prospects of our coming camp-meeting. In this connection we will say that the camp-meeting will in nowise be affected by it.

The managers will spare no pains to place the park in a fine condition and make every thing ready for the comfort and pleasure of visiting friends. The camp-meeting will commence on the 19th of August, and close on the 4th of September.

Our speakers will be Lyman C. Howe, Willard J. Hull, Jennie B. Hagan Jackson, Anna L. Robinson, platform test medium; W. W. Aber, materializing medium, also Mrs. Thompson, who was with us last year and gave good satisfaction. Mediums for slate-writing and various phases will be with us. HANNAH M. WALSER, Sec'y.

OUR CONTRIBUTORS.

THE GRANDEUR OF HUMAN FREEDOM AND THE CRIME OF TYRANNY.

BY R. D. BARNETT, M. D.

Noble souls, conscious of mighty aspirations after individual development, demand liberty both for themselves and others. They perceive their own possibilities of unfoldment which take hold upon the instincts and they can not brook the petty laws, made by petty minds, which would impede their normal growth. Nature in its healthy unrestricted action tends toward beauty and perfection, but its forms become twisted and feeble when interfered with. In the same way man, fostered by civil and social liberty tends more and more towards the magnificent development of which he is capable.

The curse of the world has been, that the millions of small or crippled minds are ever trying to throw the chains of false custom over the community and force them to run in their own paltry ruts. Thus in Asia and Africa there are several hundred millions of men that look with contempt upon women as a vastly inferior race of beings to man. These blockheads seem to forget that without women they could have had no existence themselves, and refuse to eat or live in the same rooms with their wives and daughters. This loveless and brutal style of life has been going on for thousands of years, and will probably continue until some stronger foreign races have gone into their midst and broken the conservative shells that encase them.

One of the most stupid methods of dealing with mankind is to treat the people as though they were children, rule them by fear and hedge them about with legal restrictions for every little thing on the plan of the dark ages. Calvin had the laws made to force people to dress on just such a plan, a Danish king provided by law how his subjects should scour floors and polish furniture, the Puritans forbade a man to kiss his own family on Sunday, the Spanish government forbade the Moors to speak their own language even in the privacy of their homes, and the people have been tyrannized over until it is a wonder that there is any manhood left among them.

The effort of religious sects to rule mankind by fear, by external forms and too often by material instead of spiritual weapons is the most monstrous thing in all history. The Catholics have tried to save people by torturing, burning and otherwise destroying millions of lives, nearly all of whom were better than themselves. Even the Protestants have slaughtered large numbers and in former times turned the world into an inferno by filling it with devils and the tortures of the damned. What are the fruits of such teaching? In 1873 Sir John Trelawney moved for a return of the religious persecutions of all the criminals in the prisons of England and Wales. An official return was made to the English Parliament, showing that there were 146,146 criminals. By a careful estimate it was found that for every 100,000 Catholics there were 2,500 criminals; for every 100,000 Church of England people there were 1,400 criminals; for every 100,000 dissenters there were 150 criminals; for every 100,000 Naturalists and skeptics there were 5 criminals.

The above table shows that the Catholics with their fear-inspiring and formal religion are considerably lower in the scale of morality than any other class of people; that the Church of England, though advocating many excellent things, is considerably below the other Protestant denominations such as the dissenters, and that the fourth class which naturally includes skeptics, rationalists, Spiritualists, etc., has proportionally thirty times less criminals than the dissenters. The Church of England's record would no doubt be much higher were it not the State religion and were it less fashionable. Spiritualists, Swedenborgians, Unitarians, and rationalists are rarely ever seen in penitentiaries.

At last we say we have attained to religious freedom, and in many respects to civil freedom, in all the more highly civilized nations. But this expression must be modified. A dark blot is on our land. We have been put in chains by a medical conspiracy which has coiled, anaconda-like, around nearly all our States. The graduates of certain schools of medicine have formed a consolidation to put down rival schools and methods of practice. Why? Because these newer styles of practices, based on a diviner philosophy of cure which includes nature's methods, the grander forces of the soul, magnetic massage, clairvoyance, psychoma or hypnotism, mind cure, Christian science, electricity, water cure, the marvelous power of sunlight, etc., are proving to be far more successful and safe in the cure of disease than their own more stereotyped process. Hence they apply to the legislature under the hypocritical pretense that the people should be protected from quacks, and demand heavy fines and imprisonment against all persons who have not graduated at their schools. But who are the quacks? Those who cure disease on a safe and refined plan or those who use great thundering Latin words in describing the disease without the power to cure it? Who are the quacks? Those who by clairvoyance can penetrate to the very cause of the trouble or those who guess and theorize about it?

I could bring an overwhelming array of opinions of eminent medical men, such as John Mason Good, Dr. Valentine Mott, Sir Astley Cooper, Dr. Benj. Rush, Prof. Magendie, Sir John Forbes, Prof. Barker, and a host of others to show that "Medicine is not a science and nothing like a science," "Founded on conjecture, improved by murder," "A barbarous jargon," "Science of guessing," "As instruments of death in physicians' hands, calomel, bleeding, and other medicines have done more than powder and bales;" "Medicine is a great humbug. Doctors are mere empirics when they are not charlatans." (Magendie)

Dr. J. R. Buchanan declares that "nine-tenths of all the quackery is done under the shelter of diplomas; that there are more than 5000 clairvoyants in Massachusetts alone "who can make a better diagnosis and prognosis than a whole college faculty," and who asks the legislature to "appoint a committee and we will challenge Harvard College to a competitive test in diagnosis."

Take a single case like that of J. R. Newton who worked constantly under inspiration, diagnosed cases instantly and healed them in multitudes of cases almost instantly. He declared that he had healed 300,000 persons. Even if we estimate the permanent cures that he made 30,000 or one-tenth of this number, that is presumably ten times as many as any allopath has done. What multitudes of diseases are cured by vital magnetism, sunlight, etc., which have baffled the power of the allopaths; And how much safer and better is the after effect in all cures made by fine forces than those made by crude elements, and how much more enduring, for fine forces can reach nervous and mental conditions which lie at the very seat of power.

Dr. R. C. Flower of Boston has given the statistics, ascertained at much expense, of 100 families taken as they come, which have been treated during seven years on the allopathic plan and 100 more families taken in the same way who have been treated during seven years by the more liberal or irregular schools of medicine. The statistics of Erie Co., Penn., showed nearly seven times as many persons who were suffering from paralysis, rheumatism, nervous prostration or neuralgia under the allopathic rule than those under the liberal practice; Franklin Co., Tenn., nearly eight times as many;

Washington, D. C., seven times as many; Detroit, Mich., over eight times as many, and Boston nearly twelve times as many, there being 15 persons thus afflicted under allopaths, to 5 under the liberal schools, which last result no doubt has come from the large number of skilled magnetists there. The Hon. Geo. M. Searles, proved to the Massachusetts legislature that the length of human life in that State has doubled under the reign of the so called quacks and irregulars over what it was in the good old times when only the regulars were allowed to practice.

Orthodoxy has been called "my doxy," "heterodoxy, your doxy." Allopathy, which has led off in this medical despotism, considers itself the true system of medicine while all other systems are quackery. But State medical systems, like State Churches, prove detrimental to mankind, and, whatever its defects, has been glorified by its fruits. "I am so disgusted with learned quackery," said Prof. Waterhouse, "that I take some interest in honest, human and strong-minded empiricism, for it has done more for our art in all ages and all countries than all the universities since the time of Charlemagne."

Allopathy, like Catholicism, is apt to get into a hole and stay there until the on-moving world passes by it. Formerly they considered medicines good in proportion as they were filthy, and prescribed hog's lice, powdered earth worms, powders of viper's flesh, juice from the excrement of animals, etc. When Harvey discovered the circulation of the blood they were provoked and fought the idea. They destroyed countless lives by bleeding, having bled the great Washington to death, as one of their achievements, by taking over seventy ounces of blood from him within twenty four hours. How many lives they destroyed by forbidding the use of cold water, or pure air during fevers heaven only knows. For a long time they jeered at the ignorant Preissnitz for introducing the water cure practice and now they are adopting his methods; they abused and imprisoned the ignorant Thompson, the author of the vegetable remedies, and afterward had to adopt them; they mocked at the bone-setting of the uneducated Sweet brothers, and then had to sit at their feet and learn. They scoffed at mesmerism for a century, and then adopted the same thing under the name of hypnotism. But they still continue the use of several hundred poisons; still destroy nerves and tissues by the use of mercurials and red-hot irons, and still treat effects more than causes and constitutional conditions. In saying these things I do not ignore the fact that allopathy has men of great learning and skill, to whom the world is indebted, and from whom all systems have learned, especially regarding the coarser departments of force. But a grander system of cure is rising upon the world, luminous, searching, and all-embracing. It ascends into the heavens and scours the earth for power not only to heal but to ennoble mankind. It grasps the solar magnetic, the vital magnetic, the electro-magnetic, and the psycho-magnetic forces, searches man through and through and reveals those hidings of power which shall yet revolutionize the race. The old system does not understand electricity or chemical affinity, is ignorant of nervous, mental, and muscular processes, can not explain respiration, pulsation, and the wonderful polarities of the system, and has not yet learned the basic principles of health or disease. But just as the new system is becoming more and more luminous with the knowledge of these mysteries, and are saving multitudes of lives in every direction, the more unprincipled hordes of allopathy have conspired against the interests of mankind and against the people's most sacred rights by inducing the most of our legislatures to make laws to fine and imprison every one who dares to cure and save the people without being ground over in the old medical mill. They tell the legislator that the outsiders are quacks, just as the Catholics used to call those outside of their Church heretics. They say that human life is at stake and only doctors, their kind of doctors, should be allowed to treat people, just as the old theological bigots used to say the life of the soul is at stake and only our kind of Church can save it. But religious freedom has been established long ago, and it would be considered a terrible outrage if clergyman or religious exhorters should be fined and imprisoned, because they had not graduated at just such theological seminaries. Why then shall we tolerate medical tyranny? We have a right to choose our clergyman, our lawyers, our grocers. Who shall dare to say we shall not choose our doctors? "A man ought to be as free to select his physician as his blacksmith," says the great Gladstone; "the responsibility is his." Herbert Spencer and Huxley have condemned this tyranny. Many of the higher grade physicians entirely disapprove of it. The great English physician, Dr. Alexander Ross, now in Toronto, Canada, says: "State medicine must be abolished. Our bodies are our own and we must maintain our rights to protect them as we see fit. The impudent pretense of an endorsed medical monopoly must be spurned by the people and crushed beneath their contempt and scorn." Our beloved Prof. Alexander Wilder says: "If Jesus Christ were now on earth healing the sick, he would be liable to arrest for misdemeanor, and to fine or imprisonment or both. And some call this Christian civilization."

The foregoing facts show them that we are under the influence of a debasing slavery, although we claim to be a free country. Even the European monarchies have more freedom than we in this respect. The most advanced nations of the world will not tolerate such tyranny. Germany is the most learned of nations, and there the people are free to heal without a diploma. Massachusetts is the culminating point of literature for the American continent and there for a whole generation the people have been too shrewd and wide awake to be enslaved. Rhode Island, the cradle of religious liberty, has followed suit, and so has Maine. But the great state of New York is loaded down with chains and belongs to old fogydom. The great States of Illinois, Minnesota, Iowa, and several other of the supposed liberty-loving western States have been deluded by the great medical monopoly and placed in abject slavery. Even Colorado, in spite of her grand mountain system and her everlasting sunlight, lies prone in the dust. Pityable to tell, the Pacific States, which consider themselves so free and vigorous as to look down in sympathy upon our slower eastern slope, have got their heads in the yoke, and are ready to punish anybody who saves lives that the pill-bags can not reach. The cry of "quack" has fooled the legislatures of different States, and they have hastened to show what sticklers they are for education by declaring that only medical graduates shall heal the sick. We want education, heaven-high if possible and advocate colleges and diplomas, but all grand liberty-loving souls will wage eternal war against all one-sided, monopolistic legislation, which tends to prevent some of the most beneficent healing powers in the world, and is sometimes outside of colleges altogether. Does this imperil the people? By no means, for every state has its laws against malpractice, which is quite sufficient without giving three medical schools a monopoly of healing privileges.

Our legislatures are filling the statute books with laws for every little thing. Small men are always trying to legislate men into goodness. The more laws there are outside of a man, the less law will there be inside of him. Liberty and law must be forever blended. As lovers of freedom, truth and human rights what are we to do? Stand still and be bound hand and foot? Never! American freemen have been caught napping, but when they waken the oppressors will have to come to judgment. No vengeance will be wrought against allopaths, homeopaths, eclectics or any one else, but

each school will be required to stand upon its own merits alone without any dishonest bolstering up by the State. There are a number of millions of progressive minds in this country and they must be marshalled in a macedonian phalanx for battle. They have a balance of power in every State. Ohio has given a capital test of how this power can be organized and used. Under the Republicans a law was enacted against the heaven-born gift of clairvoyance. Immediately the alarm was sounded, the liberal hosts sprang into action, the progressive papers kindled the minds of the people, Judge Hoody, who was against all oppressive legislation, was elected Democratic governor, although the State is usually Republican, and the enemy was routed "horse, foot, and dragoon." The same thing can positively be done in every State against legalized medical tyranny until we stand disenthralled and triumphant in the cause of humanity. The liberalists of every State should appoint a central committee whose duty shall be to visit the men who are running for the legislature, explain the righteousness of our cause to them, and secure a pledge from them to vote against the iniquitous medical laws of to-day. The names of all such should be made known in the liberal papers so that the people may vote with open eyes.

But let every liberal mind send for books and documents on this subject to Mr. J. Winfield Scott, Secretary of the National Constitutional Liberty League, Boston, Mass. I have made an arrangement with him, by which any one sending him twenty-five cents will receive the following three works, the retail price of which is at least twice the amount: "Medical Legislation," by Prof. J. R. Buchanan, "The Allopathic Czar," by Dr. R. C. Flower, "Vivisection and the Drug Delusion."

Each of these three books is a regular thunderbolt for the cause and will be a surprise to most readers. Before closing this long article I want to speak a word in favor of this National Constitutional Liberty League. This society for years back has done a magnificent work for humanity, what medical freedom we have left, being the result of its influence. Those who feel disposed to contribute money to it, will help a grand cause, and those who wish to send its documents to our legislators or elsewhere, will receive them at reduced price.

And now, champions of liberty, co-workers with the noble of every land for the higher science of life that is now dawning upon the world, let us work, write, think, speak for this suffering humanity of ours, and cultivate the higher style of medication which builds up souls as well as bodies.

College of Fine Forces, 5 Putaski St., E. Orange, N. J.

(Written for the LIGHT OF TRUTH)

SPIRIT TEST THROUGH A BOTTLE.

LATHAM GARDNER.

In the Winter of 1840 four boys who had been raised in the same town in the State of Massachusetts, met in New Orleans. Two were sailors; the other two were not. But they met as old friends. As neither of them were temperance boys, they sampled some old French brandy, and took in the town. When they saw what slavery was, two became abolitionists, though they were hardly out of their teens. They were named Andrew, William (or Bill), Alex, and Lou. They all thought that they knew as much as some whole families, though they had their weaknesses. When the vessel went up the river to take in a load of molasses, A. and L. went along. Then they saw slavery as it was in the '40. On the plantation where they were, there was about seven hundred slaves of all grades and shades—from the jet black with kinky hair to the light yellow with red hair. When the question is asked, how is that, we answer, all we know is that the master had a white wife, and white children, and lived in a large white house. He also had a yellow wife, or woman, and her children were the servants of the whites. But there was a saving clause. They had a Methodist Church on the plantation and a fiddler, which we boys tested. The slaves, boys and girls, got up a sort of reception for us northern boys, for they liked us. And they had an idea of what freedom was. Many had this idea that the time would come when the white man from the North would come and take them home to Virginia or Kentucky. Now, mind you, the idea came to them twenty-five years before the days of John Brown, whose soul is marching on. How did they get the idea? My private opinion is that it was brought to them by friends from the brighter shore. We talked with the slave boys on the plantation as friend talks with friend. We saw them as boys and girls, with as good a right to freedom as we claimed for ourselves. We said things to them, which, had it been known to the master, would have been regarded as treason.

We acted wiser than we knew, and there was some things known only to Alex, Lou, and a slave boy, which boy, had it been known at that time, would have had no use for a shirt or coat for some time after. But the bark of a blood hound saved us. We were doing missionary work for the coming ages. We were members of the Church of the Divine Fragments, that takes in all humanity.

[Twenty five years later E. V. Wilson told the story (while he was in this city, Rochester, N. Y.) to an assembly. We were seeking for the light, and to use the language of the boys of this age, he gave me away. How did he get it? for all the boys (save self) had crossed the silent river. When I acknowledged the truth of what he said concerning my surrounding, Aunt Amy Post, who was at the meeting, said to me, "I did not know that there was that kind of a man, I thought I knew thee."

However, to return to my narrative. When the vessel to which we belonged went back to New Orleans, we were ready to go, for we wanted to go home. We had seen enough to last a lifetime. When we were about to leave the city, Bill came to the side of the vessel, and taking out a bottle from under his coat handed it to me with the remark, "As you are going on to the northern coast, you or Alex may sprain your ankles, and this you will find good to rub on." That was the last I ever saw of Bill. It was about fifty-three years ago. We sailed for the North and found it very cold. When we got up to near Cape Hatteras we sighted a brig bound south when we hailed her and asked the question: "Is it colder farther north?" the answer came back to us, "Cold as hell!"

We were amazed, for the preachers of those days had been telling us boys that hell was hot. In a few hours we prayed to have it so, for we found we were in it. Finally a gale struck us from the northeast, and there was as much water and ice over us as under us. We boys stood lashed to the pumps for twelve hours to keep the old tub from sinking. But the bottle was within our reach, and in a few hours we were inside of Sandy Hook with anchor down. The bottle was empty, though we had not sprained our ankles.

Now for the denouement. We have some Spiritualist meetings in this town, and there is a large number on the anxious seat. On the 7th of May, past, I went to one where Mrs. Mary Bingham speaks under control, and speaks well. After the lecture she gives tests, which are satisfactory to most. She gave me one which was very convincing. She said that there was one standing by me who gave the name of Bill, who knew me when I was sailor. As I did not recognize him at once, having forgotten him, the control said: "Now he holds up a bottle." I immediately recognized my old friend, Bill Clapp!

Written for the LIGHT OF TRUTH.

INTERESTING PHENOMENA.

O. W. HUMPHREY.

Among the residents of Washington, D. C., are Mr. and Mrs. Emmer. Some three years ago the former's brother-in-law, Mr. Frank Craiger, passed to spirit life. There had been a slight misunderstanding between Frank and Mr. Emmer regarding the marriage of the former to the latter's sister on account of delicate health. This was soon verified, for both entered the spirit life shortly after. Mr. Emmer now felt very sorry for his action, although he had been right, and wondered if Frank would forgive him. As he was walking the street one day, with this thought in his mind, he met a friend, who stopped and related his experience in Spiritualism. Mr. Emmer later told his wife of it, remarking that he thought the gentleman a truthful man, and he would go himself to a spiritual meeting. He went to Grand Army Hall, where Miss Maggie Gaulle was the medium on this occasion. She there told Mr. Emmer that Frank had only the kindest feelings toward him, and that he would bring him good fortune. Mrs. Emmer shortly after went to Mrs. Wm. Keeler and had envelope writings, which confirmed her doubting mind that her spirit sister was alive. Frank also materialized at the Keeler's and promised to do so at Mrs. Emmer's home if she would sit. She complied. At first only an independent voice came, with shadowy forms and lights. Then a cabinet was constructed; Mrs. Emmer was entranced and led into it, and after a time solid forms came out in moderate light. They also received independent writings on paper, finding scraps in their bureau drawers, wash-stands, and elsewhere. Frank gave them advice of a practical nature. He also foretold the death of Mrs. Emmer's father, though in strong health at the time. The cabinet at the home of the Emmers is simply an improvised curtain, Mrs. Emmer occupying the space between the outside of the door and the wall.

When the seances are held the light is turned down moderately low. Mrs. Emmer takes her place behind the curtain, the sitters join hands around a table, and after an invocation and song, a figure will be seen to step from behind the curtain. The first form at a recent seance was a young man, wearing a tightly buttoned sack coat, his hands in the pockets. As he reached the doorway, where the light from another room shone through, he paused; then passed out into the adjoining room. As the forms reach this doorway the light seems to give them a shock, as an electric battery would a mortal, and they seem to strive for strength to resist this shock. The form then silently returned and disappeared at or behind the curtain. Then a queer nondescript presents itself in male attire, but with bare feet, and performs acrobatic feats. Stopping down, up go the slim, bare ankles, in close proximity to where we sit, across the room from the curtain, the light shining full upon them, with a soundless, snaky movement, producing a weird, uncanny effect. Up and down they go, till, apparently tired of the sport, he rolls on the floor, then returns to the curtain. Now comes another. Into the kitchen he goes, puts on the derby hat of a visitor, takes the beaver of another, and going to a little girl in the circle, takes the comb from her hair, places the beaver on her head, the comb on another, picks up the child, seats himself and quietly enjoys our amazement. Another makes a tour of the circle, clasps a young lady around the waist, and lifts her bodily. Another steps up on the table, inside the circle, with a roll of paper in his grasp, and good humoredly taps first one then another, turning quickly to do so. I plainly saw his sprouting moustache, for I reached my face close to his. His forehead sloped or retreated. He was tall and slender. Thus they enjoy their fun, and show how human they are, greatly lessening the nervousness of the ladies. The materialized spirit of a female with long, flowing, crimped hair (Mrs. Emmer's is smooth and closely coiled) passed around the circle, and enjoyed a rose given her. Mrs. Emmer is controlled, during the seance, by the spirit of a little girl. I passed a portfolio containing papers to her behind the curtain. She at once stated what they were, reading part of it correctly. During the seance Mrs. Emmer came forth entranced, clothed in pure white. Spirit Frank designates who shall be admitted to these seances. His voice is frequently heard giving directions. His language is that of an educated grammarian, a distinction to be borne in mind.

Mr. Emmer is an electrician and amateur photographer, and has succeeded in obtaining undeveloped negatives of spirit forms. Here is a chance for scientific proof.

Written for the LIGHT OF TRUTH.

INSANITY vs. OBSESSION.

R. E. M.

In a recent conversation with a lady visitor I was told by the latter that she had been compelled to put a near relative in an insane asylum on account of a peculiar madness which overcame her every time my informant's name was mentioned. The doctor attributed the malady to softening of the brain.

Being strangely concerned about the matter myself, I related the circumstance to another lady friend of mine, Mrs. Jackson, of Grand Rapids, Mich. I was hardly through with my narrative, when my friend said that the one referred to was not insane, but obsessed by a male spirit, who, while in the body, was an enemy to the lady whose name had that peculiar effect on the poor soul incarcerated in the asylum. Furthermore, being unprincipled and spiritually undeveloped, he had taken possession of a sensitive to revenge himself if possible through her on the one he disliked. Mrs. Jackson also described the spirit so accurately, that when I told my first informant of it, she recognized him at once, saying that it had never occurred to her since his death that he would ever return to molest her in that form.

Now, Mrs. Jackson knows neither of the two first named, but through her mediumship gave a clue to the trouble, and which from the nature of the test it contained, makes her theory plausible and perhaps the correct one—especially as Mrs. Jackson is well known as a fine psychometrist and diagnoser of diseases, and very accurate in all her delineations of human troubles and ailments. In addition to the above this lady gives as advice towards a cure of the obsessed one to have her mesmerized, through which method there is hope of dislodging the obsessor and restoring the sensitive to reason. The rest will depend on the experiment, and if successful, undoubtedly will lead to a revolution in the treatment of patients at insane asylums.

Written for the LIGHT OF TRUTH.

A Dream of Death.

THOMAS MORGAN.

On Sunday evening, June 11, 1893, Mr. Owen Evans, an old resident of Youngstown, Ohio, passed on to the higher life. Rev. D. J. Nicholas, an esteemed friend of the forementioned, was visiting with relatives at Sharon, Pa., which is fourteen miles distant. Mr. Nicholas had retired early as was his custom, about 9:30 p. m. He does not believe he had fallen asleep. He being well on in years and not in good health, he only sleeps on an average about two hours a night. However, he was aroused by a voice calling, "Mr. Nicholas, Mr. Evans is dead." He immediately got out of bed, obtained a light, looked at his watch and found the time to be 11:20 p. m. He then remained awake some hours, being unable to banish the strange occurrence from his mind. When he awoke next morning he related what happened during the night. But his relatives said they did not believe in dreams, etc. On returning to Youngstown Mr. Nicholas required regarding Mr. Evans' health, when he was informed that this gentleman had died at exactly 11:20 on Sunday evening according to the testimony of three men, who were at the time Evans' residence, and compared the time by their watches when death occurred.

Spirit Message Department

OUR FREE CIRCLE.

Every Tuesday Afternoon.

At Douglas Hall, corner Walnut and Sixth Streets. Doors open at 2:30. Session begins at 3:00. No one admitted after services have begun. Questions to be answered from the platform will be received upon these conditions: 1. They must be germane to spiritualism. 2. A must contain one question only. 3. All personalities must be avoided. 4. The name of the questioner must be attached. 5. The question must be stated in full. Mrs. A. E. Kibby, Medium. Mrs. J. Clegg Wright, Chairman.

For justice to both the spirits and the living, we would be pleased to have our friends verify such messages as they may happen to recognize in these columns. All communications concerning this department and questions from abroad must be addressed to Room 7, 26 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday Afternoon, June 13, 1893.

QUESTIONS AND ANSWERS.

QUES.—[Mrs. E. P. McD.] Does a child, deformed at birth and only lived three days, retain its deformity in spirit?

ANS.—That depends on the cause of the deformity. All deformities that are purely of physical origin are wiped away immediately on a spirit's birth into the immortal world, including those obtained during gestation through accident of the mother. But deformities of soul or spirit, such as are often marked on the physical body at birth, and which are carried through material life, are not eradicated at spiritual birth. Some spirits are born perfect in body, but develop a deformed spirit during earth life. The children of such often partake of their deformity in the flesh—an effect of inheritance, so-called—and mark one or the other of the parents' character at the time of conception. The spirit body of man is like a barometer, changing according to the humor of the individual, but this humor is reflected on the surface and takes form. A Jekyll-Hyde character may be handsome at one time of the day, and the picture of ugliness at another—though seldom shown beyond facial expression on an adult mortal. But children conceived in one of those humors will show it in the physical in more ways than one. A child deformed by the spiritual deformity of one of the parents is of that character, spiritually, and presents a reflection of a fact in the cause. But a physical deformity of that nature is often a blessing to the spirit, for it is the penalty paid in advance, and is the means of straightening out the spiritual deformity, which it might have had—from the crooked nature of the parent—in a perfect body, and then followed out its spiritual self to destruction, as it is so often done by handsome or well-formed mortals. Of course, a child born so deformed that it can not live, may have suffered all that is needed in gestation, and happily in an unconscious state, materially considered. But the soul suffers nevertheless, whether the deformity is of the spirit or the flesh. Such souls have simply been ripened by a sort of forced growth. Not, however, to be compared with those who have gained wisdom and purity by years of experience and trials in the body; but enough to start them on as young spirits, and far enough advanced to be easily cared for by spirit Samaritans for continued development. Even still births, if they are genuine or perfect life entities, are cared for. But there are also false conceptions—caused by the lack of life in the germ, which are simply vegetable growths that never had individuality, and consequently attract no further attention from the spirit side of life than so much grass would. But no true soul entity is ever lost, however deformed in spirit or body it may have come into existence. And where there is love there is life immortal, for it takes soul life to enkindle love, and that is the test of immortality. Your love for the so-called dead, proves their continued existence in spirit.

QUES.—[E. J. W., Ashland, O.] Do spirits congregate at such earthly gatherings of mortals, for the purpose of learning and bettering their conditions, as the World's Fair?

ANS.—Spirits are present at all earthly gatherings. In fact, they are where mortals are, if but one is to be found in a place or resort, a retreat or a desert, a forest or mountain-top; for a spirit's mission as guide over a mortal is to be with him through life—and every mortal has a guide, as there are spirits enough to go round various times. But as the large majority need but one spirit guide, while mediums need a number, they are unequally divided, still leaving a surplus of millions unprovided for in this respect. But all spirits are not fit as guides, while many have higher work to do. Some spirits need guides as much as mortals do, and are often controlled by them—unseen—as mortals are controlled and influenced. Some spirits are mediums for higher spirits and learn from these just as mortals learn from their guides. Some spirits are more readily taught by being placed with a mortal as his bodily control and medium for the mortal's guide. Thus many mortal mediums only receive their information second-handed, or through another medium, from their spirit guides. No mortal is ever without some spirit attraction, even if they are but strangers. Guides often leave the mortal charge in the hands of strangers, and even undeveloped spirits, for days, both to aid the spirits and develop the mortal for something that needs a change, even to a spell of downright lying and worrying. You may sometimes think you have been abandoned by your guide, but it is only temporarily. If he is trying you he can obtain control at will. If it is your own fault that the control is weak—that is, if you have been selfish, hateful, or intemperate—you must have patience and try to regain your lost ground by purity, or self-denial, or do something in opposition to that which caused your fall. Thus you will see that whatever you do as an individual is known to or imitated by some spirit. Go, wherever you go, or whatever you see, hear, or enjoy, is shared by some spirit. Now, imagine thousands of individuals enjoying what you are enjoying, and each one has one or more spirits by his side, what a concourse there must be as silent witnesses. Don't you see that no place on earth can be free from spirits under these circumstances? And whatever betters your condition, or teaches you something, is good for spirits. So be careful that you only go to places where you can learn something and need not be ashamed to invite your spiritual guests to follow you.

QUES.—[G. J. W.] If the spirit of Lincoln is evoked at various places simultaneously, how can he respond?

ANS.—By a substitute. There are few spiritual spheres of the higher order that contain but one spirit. To be a popular mortal one must be in harmony with the majority in his land. Many of this majority, and of his opponents since, have risen to a level with Lincoln and are in the same sphere with him—some enjoying with him conditions so nearly alike that every thought sent out to Lincoln touches them simultaneously. Between such spirits it is understood that one may answer for another in the event of one being absent or unable to come, which they as readily perceive as it is expressed by the one engaged that he can not respond to the other calls. But it is indifferent which of them comes in the name of Lincoln—you get what the original would have intended you to get. So it is not an uncommon thing to have several spirits by the same name speaking through various media at the same time, or communicating at seances in like manner. But it also happens that deceiving spirits make use of this to mock vain, selfish, or officious mediums, or mortals of this to mock vain, selfish, or officious mediums, or mortals calling on them for sittings. Do not trust to mere words, but to logic; and if sensitive, to the influence felt in connection with the communicating spirit. If in doubt, you have the

first clue to something wrong in connection with the message—except you are jealous or prejudiced, and make doubt the excuse. If honest to your doubt, i. e., if it comes naturally and not created by a wilful desire to be ugly, or appear wise, doubt is a virtue—a guide that will lead you to the truth. But if misused, as afore-said, it will land you in chaos and despair, and make you think you had been tumbled from the top of a hill into a bramble-bush with a mad puddle as a final receiver. Besides doubt, there are other influences which serve as warnings. Falling into abstraction while reading a message betrays the existence of matter or too much of the medium, thus not strictly a reliable spirit message. Becoming irritated betrays impudence or deception on the part of the spirit writing, thus it may be assumed that he is also lying about his identity. So there are other influences or feelings which must be studied as a part of this science, and which should be known to mediums especially.

QUES.—[E. L. G., Strawberry Point, Ia.] Several of us have been sitting for manifestations for over a year, but get nothing definite. How can we improve matters?

ANS.—There are so many reasons to account for cases of this kind, that it is difficult to get at the exact ones. The main one, however, is that none have a very pronounced mediumship. If you had, some decided manifestation would have accrued in that time. But from your statements concerning the movement of the hand for indecipherable writing and the personation for dancing, lecturing, or undergoing other like imitations, we may infer that some mediumship is present. If you are losing nothing by the sitting, and you have a social time, continue another year. Such meetings are always productive of good mentally, socially, and physically. If the spirits can do nothing else for you, they can keep you in good health and cheer by the union—the harmony brought about by your meeting. Or you may develop a good battery for a medium when you do get one, and thus furnish conditions that will act as your reward for the patience and good intentions in the past. Keep on, for probably it is so intended. When the spirits have completed their work with you they may bring you a medium that needs just such care to begin with. Should one or the other feel desirous to withdraw temporarily or permanently, let him go as he feels inclined. Never strain yourself in mediumistic development. Let everything be as natural as sweet innocence and chastity itself, and observe the latter especially. It enhances the value of spirit-communication and of that obtained, whether physical or mental phenomena. Probably your circle is developing mentally. Try inspirational or impressional writing, clairvoyance, psychometry, or character-reading by handling objects, mind-reading, or metal-hunting by blind-folding the most sensitive and let him or her with one outstretched hand endeavor to find or locate a piece of steel or a magnet. It is both interesting and of great value in the development of a sensitive, and may lead to something unlooked-for. Never give up devising plans for continued work.

QUES.—[J. D. H., Jonesville, Mich.] If spirits can go miles to get flowers, or bring silver dollars into closed rooms, why can't they give to deserving ones some of the money gotten by dishonest bankers and others?

ANS.—It is known that children can ask questions that puzzle scientists. So mortals may ask questions that puzzle spirits. But the embarrassment in both instances lies rather in the method of meeting the understanding of the questioner than in the lack of knowledge on the subject. When spirits bring flowers they are dealing with nature's gift, and require nothing more than the medium through whom to operate. When they try to handle money they meet with resistance that neither the flowers nor their surroundings offer. Everything phenomenal is dependent on the magnetic relations existing between the object, the medium, and the recipient or sifter. Money has a mortal owner always—except when lost and forgotten, and not found by another mortal. The more selfish the owner the more earthly and sordid the magnetism; and spirits would injure their mediums by handling, if they can at all approach it—the greatest obstacles being the opposing magnetisms that will not mix, and the sordid spirits that guard the treasures of their sordid owners. Purified people are protected by influences that prevent the spirits of sordid mediums to rob them, and so everything that is protected is difficult to get at by spirits. There is law on the spirit side of life as well as on the material side, but the law here is an effect of mental action written on the leaves of time and space, and need no officers to carry them out. They carry themselves out, as any natural law does. Exceptional instances of money-bringing by spirits is equal to the number of cases where money was unaccountably lost. Conditions favored the occasion, and both the recipient and the loser were benefited—the latter spiritually, if it was not a deserved punishment. Sometimes spirits juggle with the money of their own friends to give them a test, though they may believe themselves that much richer. But enough. The questioner can infer from this that it is easier to ask questions that are suggestive than for the spirits to carry them out.

QUES.—[Investigator.] What is Spiritualism?

ANS.—Spiritualism is the philosophy of causes. This is the briefest sentence in which it can be answered. Others have called it a philosophy, a science, and a religion. But this involves explanations which may be terse and amplified according to circumstances, though each attribute could be made to serve as the subject of a book or lecture, or a series of lectures if taken up from the various standpoints with which men are wont to consider Spiritualism. Briefly stated, according to the latter-named attributes, Spiritualism is a philosophy in that it advocates the study of man as a spiritual being; a science because it proves the immortality of the soul by facts tangible to the physical senses; and a religion on account of its moral teachings, showing a method of salvation that is in accord with all that is reasonable, just, and pure, and both broad enough for all humanity to accept, and simple enough for a child to understand when properly presented. But all the theses that may be written about it will never give such a full and gratifying comprehension of Spiritualism as a practical investigation and application of its results to the student.

SPIRIT MESSAGES.

George Stockell.

In coming into the conditions of the present hour and reaching out from the spiritual realm which is now my home, I feel anxious to send a communication to my friends, especially my brother in the earth life. I have not been a dweller in the spirit world as long as those who are with me, and yet I have seen the anxiety and the care which have filled the breast of him whom I call brother, and I feel anxious that he should know that I am with him, endeavoring to straighten out matters and to weave around him a condition that will be of much good to him. He need not be anxious about the old home. I feel all will come out right in time. Father, or Captain as he was called, is with me, also mother, and we want Charley to feel that the things which we bring is not only for his good of to-day, but will be a wonderful help to him in the future. We perceive changes, which are coming, which will help him in a measure, and much more so with the exertion which he may also make on his part. There are many other things which I would like to speak of concerning my brother and his conditions, and I know well there is a host of invisible friends seeking like myself to bless him for what good he

has done for them, and I hope in the future to be able to get a little nearer and still whisper words of comfort and of joy and lead him out of the darkness and sorrow of earth into the more joyous and bright conditions of the new world. If you please, I would like to have this communication sent to my brother, Charles H. Stockell, of Nashville, Tenn. My name is George Stockell.

Willie Dimmick.

I am happy to come to-day and send a message to my dear parents and sister in Washington. I am with them so much now. I love to manifest to them whenever I can, as it helps me in my progression in spirit life. I want them to know that I am never idle, and am always working and striving to do some good. I try so hard to cheer my dear father; he worries so much, but I think it will come out right. We are all helping him. There are so many dear ones with me to-day—Mrs. Mary E. Bolton, and Sylvanus and Persia Bolton come to Mr. James Bolton. They are a beautiful, happy family, and are with me in my heavenly home. Mrs. Bolton wants me to say to her husband that she has tried before to send a message to him through the LIGHT OF TRUTH, but could not get the strength. She is so happy to be with us to-day, and unites with his father and mother in a message of love.

Mabel Fox.

Oh, I am so glad to come to-day, and I want you to write this message to my dear mamma and papa. They live in St. Louis and will be very happy to hear from me. I am so pleased with my beautiful home and never leave except when I come to visit them, and then I bring bright, heavenly influence to cheer their earthly home. I have not left them, but only have gone for a time and am helping to build an eternal home. Tell mamma my hair is bright golden now and very long. She used to love it so much. Tell papa not to grieve as I will come to him every time I can. I wish he would have a trance sitting soon. I have something to tell him. I could not tell it all in the hall. Good bye, I will write again some time if the little boy who brought me will come after me again. He is so nice; he is a little missionary spirit.

Eva R. Reed.

How glad I am to be with you this afternoon. You scarcely can understand the joy it gives to a spirit to be enabled to express itself through the lips of a mortal. I did not understand this while I sojourned upon the earth plane. I was taught quite differently, but I knew that I can draw near the loved of earth, and desire all who knew me to know that I still live. I know to-day that life is true. I know that I shall progress on forever, and I know that all the loved ones upon earth will meet me in the by-and-by. I am not alone. There are many who love me here, and also some upon the earth plane. I would have them know that I am in company with many who love and guide me. I am one of seven in a family, and the only one on the spirit side of life. This message is sent to my mother and father and my brothers and sisters.

Elger Trouser.

Well, friends, I am surprised to be here this afternoon, and still I rejoice to come. I have been a long time on the spirit side of life. The circumstances which carried me out of the body were peculiar indeed. Away off in the western country, far from the loved ones, I passed out of the body, but I return again and again to those I love, and I would have them know that I live and am glad that the sunlight of truth has dawned upon them. I send this message to my sister in Bradford, Pa.

Frances Leland.

This spirit says she passed over at an early age, and desires to send love to her father, Robert Leland, in Cleveland. I desire all of the dear ones to know that I was here and that I heard them say a few evenings ago that they would like to have me manifest at the Free Circle. I bring to them my blessing from the spirit side of life, and would have them know that I am never far away, but I often hear the conversation that passes in the home, and also understand thoughts that are sent out toward me. I also send greeting to all who knew me.

Mary Howard

Comes to Dr. Sibley. She says: 'I am glad to be able to voice a few words to you through the lips of this woman. I want you to know that I am satisfied. I want you to know that we are all together, seven in number, and that the one whom you loved so dearly—that daughter who has passed out of your life but a few years since—is with me. I passed out of the body into the spirit life in New York City. I belong to the old country, but lived a long time in America. I passed out upwards of fifty years ago. But in all of that time I have not lost interest in those who sojourn upon the earth plane. I have tried to impress many minds, and I know that I have succeeded, and I am thankful to say I always try to impress them in an upward way. Sometimes you strive to do that which is right and you are led to do that which is not just, as you wanted to do, and you little understand the many influences which surround you. But I often wonder that men and women are as good as they are when I see the conditions which surround them. Some say there is no evil, but there is evil and good with you every day, and with this great thought of evil around and about you, you, who are sensitive, I wonder sometimes that there is no more falling. The influence of one mind upon another will never be understood fully on this side of life. I suppose you wonder why I, a woman, should talk this way. I was a teacher in earth life. I desire to be a teacher still.'

Eliza Crigler.

The name presented to me is Eliza Crigler. 'I am anxious to voice my love to those who are dear to me upon the earth plane. I want them to know that I am well now, that I have developed out of all earth conditions and I am perfectly contented.' This spirit brings over me a feeling of sadness, seeming to be caused by the conditions through which she passed to the spirit world. 'I want them to feel that I am satisfied. I want Katie to know that what she did is all right, and I desire that this message be sent to New Albany, Ind.'

VERIFICATIONS.

(To the Editor of the LIGHT OF TRUTH.)

I am pleased that my wife, Sarah Clegg, was permitted to have her communication addressed to me. It was under a test condition, which convinced me that it was genuine, for at a time when I was satisfied of her presence, I said to her: 'Sarah, I feel your presence, and I want you to go to the LIGHT OF TRUTH, and send me a message.' This is sufficient for me, and for which I feel thankful.

Dodgeville, Wis.

SAMUEL CLEGG.

(To the Editor of the LIGHT OF TRUTH.)

In your issue of June 10th there is a communication from Ann Fuell Hague, given in the Free Circle. I wish to say that it is correct in every instance, and we wish to thank the medium, and her guides, as well as yourself.

MISS S. ANNIE HAGUE.

No. 440 W. Washington Street, Indianapolis, Ind.

Written for the LIGHT OF TRUTH.

Spirit Love.

Little Sally Gray.

I think I see her still—

Looking in mine eyes—

My heart with love to fill.

Vea, little Sally Gray,

I see her oft in dreams

As she was in the days

When life all sunshine seems.

But little Sally Gray

No more 'midst mortals dwells,

And though 'mongst angels bright

Her love tale yet she tells.

NEMO.

To the Editor of the LIGHT OF TRUTH.

INSPIRATIONAL TEACHING.

MRS. MARY J. COLBURN.

LESSON XII.

"Ye shall be as gods, knowing good from evil." Fearful of misapprehension we repeat what we have already told you in substance, that for an indefinitely long period our ancestors could not discriminate between right and wrong.

This period was the age of ignorance and innocence, the infancy of the human race. But infancy is not a permanent condition. The individual and the race both outgrow it by the development of intellectual and spiritual faculties.

Our hunters had studied the various dispositions amongst the animals, they had experienced the opposite effects of heat and cold, sunshine and storm, and they gradually discovered similar differences in themselves and their doings and sayings.

These were words and deeds that brought joy and gladness. There were other words and deeds that caused sorrow and suffering. The moral lesson was before them, and that lesson must be learned even if it call forth sighs and tears.

When the known evil deed was done, or the angry word was spoken, the inward monitor, the great within them, whispered of the wrong.

Thus began the conflict between right and wrong, which may well be called the conflict of ages. Here, if at any definite period, sin came into the world.

We will ask, who is guilty of the first offense?

As civilization advanced, human affairs became more intricate, and the opportunities for evil doing multiplied. And when the evil deed was marked the inward monitor rebuked, and still the inward conflict louder continued.

The leading questions of all ages have been, how to overcome evil, how to deal with crime?

And these questions to-day tax to the utmost capacity the wisdom of the statesman, philosopher, and philanthropist.

We have no apologies for evil doing in any of its forms. We behold its fearful result on earth, and its far more terrible results in the spirit world.

We deplore its consequences, and yet in its very existence we see the power to call out the noblest emotions of the human soul. It excites our pity, forbearance, and forgiveness, virtues which may well be called "fruits of the spirit." And we see in the exercise of these virtues an influence that is gradually bringing the condition of mankind up from its low condition of vice and ignorance, and which will eventually overcome all evil, vanquish sin and misery, and bring the reign of justice and purity.

In an age of the world when the gods were conspicuous in earthly matters the story of the expulsion from the Garden of Eden was placed among the stories of sacred writings.

It is found in the Bible, and upon this fable of unknown authority is predicated the Christian mythology—its doctrine of the fall of man.

ON MEDIUMS.

The difference between spiritual mediums and Christian mediums are not greater than such as exist between Christian denominations. The Spiritualists claim to mediate between disembodied spirits and spirits in the flesh, and they give evidences of the genuineness of their mediumship, while the preachers claim to mediate between God and man, but afford no evidence whatever of the genuineness of their mediumship. Spiritualists offer their ministrations to the public at so much for a sitting; the preachers give theirs for an annual salary. The Spiritualists present their phenomena, and leave others free to think what they please of them; they require no blind faith in their messages, and threaten no punishment to those who doubt; while preachers claim the direction of an Almighty God in their seances, and threaten all who reject their messages with eternal damnation in the world to come. These being the facts regarding the two systems, what fair-minded person will say that one has any more rights in this country than the other? The preachers claim one-seventh of all the time, in which to run their business without competition; they are favored with many legal exemptions which they do not deserve; they pay no taxes on their church property, and now they want the government to secure them in a monopoly for administering spiritual consolation. We are neither a Christian nor a Spiritualist, but, as one willing to know the truth, we occasionally attend the seances of both the Spiritualists and the Christians, and all the essential differences we have observed between them are in favor of the Spiritualists. They claim no divine guidance in what they do; admit the fallibility not only of their mediums but of the spirits as well; their theories of the future state are unencumbered with the awful absurdity of an eternal hell, and they tolerate human progress. Therefore, believing, as we do, in religious freedom for all alike, and equal rights before the law, we see no just reason why Spiritualists should be denied any privileges enjoyed by Christians.—Independent Pulpit.

LITERARY REVIEW.

The National Corporation Reporter, Chicago, 66 to 68 "The Temple," cor. La Salle and Monroe Streets. Devoted to the examination and publishing of corporation law decisions, Federal Court records, receivers' duties, legal notices, etc. A valuable periodical on the legal questions of the day.

The Independent Pulpit for June, published at Waco, Tex., contains valuable contributions to the free thought literature of the day. Dr. W. McCourt's essay on "Priests, the Pious Panders and Parasites of the People," is as interesting as its title is alliterative. "The Holy Flock," by Walter Roper, is continued. A profound discourse by Dr. A. Boeckling on *sum ergo cogito*, being the reverse of the Descartian axiom *cogito ergo sum*, I think and consequently I exist. Dr. Boeckling says: "I am and so I think." "What has Christianity Done for Civilization?" by J. P. Richardson; "Renan and Tennyson," by Q. C. Smith, M. D.; "Evolution and Becoming," by E. Hannum, are among the principal articles.

Twentieth Century has live articles on political economy, creeds, ethics, education, and other matters pertaining to sociology. "Principle of Legislation," translated from the French of Pierre Dumont, by Prof. Myers, is continued. "Whither are We Drifting?" by the editor, is a sounding bell on the dangers besetting the country by reason of the commercial, financial, and industrial crashes occurring daily.

The celebrities represented in the "Human Documents" series in *McClure's Magazine*, which presents portraits of distinguished people at different periods of their lives will include in the July number Edward Everett Hale, M. de Blowitz, Thomas A. Edison, and the Franco-Spanish artist, Daniel Vierge, the foremost illustrator of the world.

THE LIGHT OF TRUTH,

OF THE GREAT COLUMBIAN FAIR, AND THE ABOLITION OF STANDING ARMIES.
C. C. STOWELL.
Room 7, 206 Race St., Cincinnati, Ohio.

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CINCINNATI, O., SATURDAY, JULY 1, 1893

This Light of Truth cannot well undertake to do for the benefit of the many who are interested in the abolition of standing armies and the great Columbian Fair, and the abolition of standing armies. It is a small paper, and its circulation is limited. It is a small paper, and its circulation is limited. It is a small paper, and its circulation is limited.

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"He's true to God who's true to man, wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race." JAMES RUSSELL LOWELL.

THE ABOLITION OF STANDING ARMIES.

THE REIGN OF PEACE. THE GREAT COLUMBIAN MIRACLE. APPEAL TO THE PRESS.

The Columbian Fair is a World's Congress, and the enlightened tendencies of the age are shown by the methods there employed of diversion and amusement. In the old time of brute force, when the people assembled they clamored for the gladiatorial fight, the chariot race, the combat with wild beasts. Now the arena is occupied by talent, and the strife is not only to display, but to gain knowledge, and in discussion the abstract truth. Congresses are being held for the investigation of almost every subject of interest to humanity, and the most distinguished advocates present their views. One subject alone has been omitted, and as yet no allusion has been made thereto, and yet that subject is of more vital importance than all the others combined. It is one which affects America less than Europe, for to the latter it has become a question of national life or death. That subject to which all nations should turn their undivided attention is the disarmament of all and the returning of their armies to the paths of peace.

To go forward in the present policy adopted by the European powers is a waste of treasures and suicidal. It can not be maintained, for as each strains every resource to increase its army to the strength of others, the time will come when the oppressed people will endure no longer, and revolution fostered by this training in the ways of blood will wipe out the deluded governments which place their security in rifled cannon and bayonet.

THE COST.

The number of soldiers under arms in Europe are set down by trustworthy authority as follows:

	1869.	1892.
France	1,350,000	4,350,000
Germany	1,300,000	5,000,000
Russia	1,100,000	4,000,000
Austria	750,000	1,900,000
Italy	750,000	2,250,000
England	450,000	602,000
Spain	450,000	800,000
Turkey	350,000	1,150,000
Switzerland	150,000	480,000
Sweden-Norway	130,000	335,000
Belgium	95,000	250,000
Portugal	70,000	154,000
Denmark	45,000	91,000
Holland	45,000	185,000
Montenegro	405,000	75,000
Greece	35,000	183,000
Roumania	35,000	280,000
Servia	25,000	180,000

Thus in 1869 Europe had 6,598,000 soldiers, which she has increased until now they number 22,248,000, and still the demand is for more. The direct money expense raised by taxation of industry for the support of this vast army in 1869 was 2,228,000,000, and now is 4,669,000,000 francs, and the demand of the rulers is for more men and more money. To maintain the balance of power the addition of a regiment to the army of one government demands that all the others add the same number of soldiers to their armies. It does not require a great degree of prophetic power to foresee that this condition of things can not last. The limit of ability will be reached sooner or later. In fact, it is already reached, and the tension is at the breaking point. The withdrawal of 22,000,000 men from active industrial life at an age when they are most effective and productive, and then support them by the earnings of the less strong absorbs the surplus of production and tends to bankruptcy.

THE RESULT.

The end must come. Over twenty-two millions of men confront each other, and the war spirit is fanned by their training and education, and preferment and honor lies only in the direction of war. Inventive genius has equipped these vast armies with implements of destruction so certain and deadly that a battle means slaughter, and bravery foolhardiness. Hence the menacing powers, although armed and prepared as never before, and as well as they can ever hope to be in the future, hesitate to participate in a conflict, knowing that it will be a butchery such as will fill the world with horror.

Such a war would be followed by the disarmament of the nations, and perhaps is the only means whereby the lesson of wisdom can be taught. The destructive power of the recently invented cannon machine guns and explosive bombs are not appreciated, and the terrific results of battle must be experienced that governments may be convinced that victory or defeat means annihilation.

The curse of the European nations to-day is their standing armies. These are the veritable Old Man of the Sea on the

back of Sicily, dragging them down in poverty and forbidding advancement. In this civilized and Christian age, when mind asserts its supremacy to matter, and love is opposed to hate, and right to might, a standing army is an anachronism, and not only useless, but obstructive and in every way objectionable.

There is not an economist, a philosopher, a scientist, an educator, nor a statesman in the world to-day who does not admit with qualifications this statement. If there were no standing armies there would be no necessity for a soldier in Europe. If France had no soldiers Germany would need none. The peasants of Alsace and Lorraine would have no fear of raids from either border.

If Russia sent her soldiers to cultivate her fields, Austria might return hers to their homes. The wastefulness, inhumanity, un-Christian spirit, and desirability of abolishment is admitted with unanimous voice, yet there appears no practical means whereby abolishment can be gained. All see clearly that it can not last, that the end is coming, is near and tremble at the results which they feel powerless to avert. Commerce declines, productiveness languishes, the factories are worked by the feeble, and woman is made a drudge in the fields. The armies like a flight of locusts devour.

In the United States this opinion has become thoroughly crystallized and is a part of the unwritten constitutional law. A standing army was regarded with fear by the fathers of the Revolution, and fortunately no necessity has furnished an excuse for the maintenance of more than a police force on the western border. The American people have no partiality for any particular European power, and furnish an object lesson showing that a nation may be preserved through the greatest perils by reliance on the people, and that love of country is more invulnerable than trained soldiery.

In an American harbor was seen a spectacle impossible in the world's past history, the gathering of war ships of all the great nations, and in the streets of New York the soldiers marched in friendly ranks. The United States is the neutral ground where such exhibitions are possible. And in the Columbian Fair all nationalities of the world, even to the Central African and the South Sea Islander, meet in friendship.

Why should this reign of peace be broken? Why should there ever be another war between Christian nations, by which nothing can be gained and everything lost? Why should not, after 2,000 years of the teaching of love, the spirit of hate and war be vanquished?

Now is the great occasion.

The American people, in their strong sense of justice and regard for the welfare of mankind, have a right to counsel, and should that counsel be received it might result in a great Columbian Miracle, and a long step made toward the millennium.

If the leading journals of Chicago and of the country would unite in urging on the different world conferences, while in session, to pass resolutions in behalf of humanity, asking the potentates of Europe to disband their great armies, this action might quickly lead to similar steps being taken by people in each separate nation, and when once thoroughly inaugurated, such a movement not a ruler in Europe would dare pass unnoticed.

A SOLUTION.

Of the difficulties that stand in the way of this great Columbian reform would be for all the nations concerned, for a term of years, say ten years, to enter into an international compact that the Supreme Court of the United States be selected as the sole arbiter and to pass upon their differences, and its decisions shall be final and no appeal taken therefrom.

DIFFICULTIES.

National and kingly pride will stand in the way of taking the first step, as fearing that the nation that first manifests a desire for this reform will be looked upon as weak and cowardly by the other nations of Europe.

France, as the republic on which the eyes of the world are now directed, may well afford to take the initiative, and rise above self and put under her feet her former humiliation and desire for satisfaction, in the interest of the world of humanity. If she would do this the united people of the world would sustain her and guard her frontiers more jealously than their own. Let the grand nation say: "We have seen the folly of war and the ravagance of a standing army. We convert our cannons into machines for labor, our soldiers we return to their homes. Our hand henceforth is against none. We trust in the honor and sense of justice of our border neighbors, and pray them to follow our example and like friends and brothers cultivate the fields of labor instead of dying them with blood."

What a grand example! And what ruthless tyrant would dare the contumely of the world by seizing advantage of this trust?

SUCH ACTION NOT UNPARALLELED.

The liberty of struggling Greece was assured through the action of the people of England and the United States through Lord Byron.

When Italy was struggling for freedom Gladstone visited that country and reported the deplorable condition of the masses of her people under the oppressive rule of Ferdinand, which created such indignation that France interfered in behalf of the Italians, and thereby they gained their independence.

The abolition of slavery in the West Indies was the indication of the advancement of thought of the English race, and directly led to the emancipation of the slaves in the United States.

THE DISCUSSION OF IRELAND'S WRONGS, Aiding and comforting, not to despair, to wait and labor through the channels of reform, and not by the bloody hand of revolution, gives to day the great world's spectacle of the home rule of Ireland near consummation.

Is it not in keeping with the time and place that such a great movement should be started around the world by its citizens as they are now met in universal conferences? What greater achievement could mark the close of the nineteenth century than the inauguration of the reign of peace?

We appeal to the assembled nations, to the statesmen who stand behind the thrones of kings and emperors, and tribunals of the people, will you cast your influence with this movement in the line of reform and evolution, or will you hopefully wait in indecision until the terrible crisis comes, and the people are led through the Red Sea of slaughter, and torn and bleeding receive peace at the hands of mutual destruction and weakness?

The press is the greatest power in the world to-day, and it is within the province and power of the press to start and sustain this peace movement until it is crowned with success.

MORE LIGHT ON THE PENSION FRAUDS.

If letters of vilification and abuse are any criterion, one of which is printed elsewhere, the editorial department of the LIGHT OF TRUTH is in possession of enough to show that a little article of six or seven lines on the pension laws in our issue of June 10th has created a stir amongst that portion of veterans who evidently don't care much about the company they keep. The article alluded to was written as a cursory glance at an unmitigated fraud without detail. But the objection is made that no substantiation of the "foul slanders" put forth follows them. In order to gratify these critics we

will now make our meaning plain, and back it up with facts which it is hoped will appeal to all who have the welfare of the country's honor at heart. Do our correspondents understand that we are paying pension claims at the rate of half a million dollars a day? Do they know that the item for pensions in the annual appropriations of Congress has increased from \$5,000,000 in 1889 to \$105,000,000 in 1893? Do they know that this vast amount of money, more than sufficient to keep any army of the world on a war footing, is being paid on account of the war which closed before thousands of veterans' widows who are now drawing pensions were born? That our pension laws are unjust, and that the swarms of claim agents and pension sharks are daily committing abuses which bring the fair name of the republic into disrepute goes without saying, while the worthy pensioners, or the wives and mothers who sent their boys away to be shot, and whom nobody begrudges pensions, are being contaminated by a horde of women who never were known by their paramours' names until they were dead, and who are now drawing pensions as "widows" of deceased veterans. The pension laws pay a premium on immorality. Section 4708 United States Revised Statutes provides that on the re-marriage of a widow her pension shall cease. A later statute says her pension shall cease in case of open and notorious illicit cohabitation.

What is the marriage relation worth when faced with the cupidity under cover and sanction of these laws? As Hon. J. De W. Warner in his article on pension abuses in the June *Forum* well says: "In a single county of one of our Middle States, having a population of 84,000, where special inquiry was made on this point, there were found four families of illegitimate children of eight, three, and three children, and one child respectively, whose fathers and mothers were living and whose mothers were drawing widows' pensions. In two of these cases, upon the pension being stopped, the parents of the children promptly married." According to this same writer there are now on the pension rolls over 6,600 widows of soldiers of the war of 1812. There are 165 of such soldiers drawing pensions in their own right, and they constitute the survivors. To comment on this scandal is to unearth some pretty interesting disclosures in morals. The *Grand Army Gazette* deals with these abuses in no uncertain manner, and we ask our critics, who are presumably soldiers and ought to be posted, to ponder upon the words of their own organ:

"No American can afford to neglect this important matter. With a pension roll greater than the number of men in the field at the close of the war of the rebellion—and most of those lie in honored graves—and with an expenditure of over \$100,000,000 a year for this one item, it behooves those interested in the real veterans, and the tried and true veterans themselves, to be up and doing." Every dollar paid in fraud is stolen not alone from the patient tax payer, but from deserving veterans. Strike, comrades! while the iron is hot, and if it should seem some bogus claimants so as to leave a mark by which they may be known of all men, there will be no cause for regret."

It is well known that one G. A. R. Post, the Noah L. Farnham, of New York City, has brought the matter of questioning pension laws by members of the Grand Army to such a focus that the latter, or at least the Department of New York State, must take action to save its honor. Objecting to the autocratic resolution of 1884, adopted at the National Encampment at Minneapolis, and providing "that posts be forbidden to make separate and independent applications to Congress for legislation upon the subject of pensions," the Farnham Post is now held in contempt for adopting resolutions condemning the abuses in the pension laws. Their resolutions cite the fact that an enormous number of names have been fraudulently placed upon the pension roll; that the G. A. R. is beginning to suffer under the suspicion of being a tool of the pension agents; that they thought it was time for somebody to say they were not members of the G. A. R. for revenue only; that their views were correct nothing but the resolution of 1884 was deemed essential to offer in substantiation. In closing the resolutions the Department of New York was asked these questions and urged to send a copy of them to every post in the State:

"I. What is your opinion in regard to paying pensions to people whose disabilities were not incurred in the service of the country?

"II. What is your opinion in regard to paying pensions to people in comfortable circumstances who do not need the pensions for their support?

"III. What is your opinion in regard to paying pensions to women who have married veterans over sixty years of age?

"An answer to these questions would be of great service in assisting Congress and the people to form a correct idea of the attitude of the Grand Army of the Republic towards this interesting question."

We earnestly commend our critics to a consideration of these questions. We did not court controversy in any stricture made in our former article and don't now, and this must end the matter so far as controversy is concerned. But the LIGHT OF TRUTH will have something to say when occasion offers and until they are corrected upon the infamous frauds and swindles of the pension system. And in so doing the position of this paper will be squarely upon the ground taken by all honorable and enlightened soldiers.

ORGANIZE!

Weighed in the scales of reason it becomes a wonder to see how this government can be sustained under some of the legislation made in its behalf and in its name. Any other form of government, or any other kind of people but the American would have succumbed long ago. But it seems there is a big conservative element here which controls all parties as it sees fit, and always knows when and how to act. Is this the work of the spirit world, perhaps, bringing its influence to bear as needed upon an element of sensitives or Spiritualists? It is not unlikely, and under the circumstances the latter hold the balance of power unwittingly. Now, would it not be far better and wiser to do so knowingly or designedly—so ordained in convention or meeting? There is a proposed convention of Spiritualists to be held in Chicago in October of this year, the proposition having been conceived in Washington, D. C. Now let it be carried out on an improved plan: not in imitation of those who have failed. Let the Declaration of Independence and the United States Constitution serve as a guide. That proved successful despite the legislative blunders made under it since. Let our declaration have a similar foundation, and it will stand, uniting its advocates to one purpose, and perhaps attracting the whole conservative voting population to our side. Then it will not be affected by little things, nor rejected by a majority of those whom it concerns. And to crown all, Spiritualism will be represented in body as well as in soul on this mundane sphere.

REFLECTION on the Borden trial can not fail to reveal the fact that there is something radically rotten in our code of criminal procedure. Miss Borden has been acquitted, of course, just as every assumed indication of her guilt proved that she would be acquitted. From first to last the prosecution had been without a shred of adequate evidence to convict her, and the injustice heaped upon her is all the more disgraceful to the commonwealth of Massachusetts for this very reason. The query arises here: What is the State to do, what can it do to reimburse Lizzie Borden for the nine months imprisonment without trial that has been imposed upon her? And in what position does this verdict place the Grand Jury that indicted her? How is this verdict and in-

diction to be squared in the light of justice and right, good morals and common sense? The Grand Jury had no less evidence to indict her upon than had the prosecution to convict her, and yet she has languished in jail ever since last August waiting for the humdrum trial that has just effectuated what the country knew was her just due, i. e., an honorable acquittal, while the real murderer is as much an unknown quantity as ever. Alas! for human laws and human theories if this case which has attracted the world's attention reflects the best in American jurisprudence.

Now, if the State of Massachusetts will appoint a commission composed of Jesuits of the crafts—Talmage-Willard stripe—and headed by Joseph Cook to inquire into the *compos mentis* of the Fall River police, it will have finished up the Borden burlesque in fine shape.

At least one minister, Dr. Charles Fluhrer, Universalist, of Grand Rapids, Mich., knows where the Brooklyn acrobat would be found in a sieve. He preached recently on "Edwin Booth," and the reports say he created a sensation when he declared he would sooner stand his chances for heaven with Booth, who paid his debts in full, than with the other actor, Talmage, who joined in the doxology after announcing that the debt of the church had been compromised at twenty-three cents on the dollar.

Cleveland, O.

Mrs. H. S. Lake, pastor of the Cleveland Spiritual Alliance, gave the closing lecture for the season, at Army and Navy Hall, before a large and appreciative audience, on Sunday evening, June 18th. A beautiful basket of flowers and several bouquets were presented to her, to which she happily alluded in the closing words. The address itself was given in the entranced condition, under the influence of Byron, and the subject chosen was "Karma, or the Law of Destiny." She said in substance: The word Karma is one which has not been used hitherto, to any great extent, among Spiritualists. Every earthly experience leaves its impress upon the spiritual body—the atmosphere which envelops the soul.

Karma means the spiritual results of material activity. Back of the deed always lies the motive, and the motive is the ball which rolls us into the environment, best adapted to our further unfoldment. These states, printed upon the atmosphere, are the results we find awaiting us in spirit life. The review and application of these lessons determines re-embodiment. No affliction is sent us. In the last analysis suffering is caused by the discharge of karmic duties—obligations incurred in the relationships on various planes of being, remote or near.

"It is the will of the spirit to acquaint itself with the experiences which earthly life affords."

"By-and-by we shall see that the darkest hours of material being have, somehow, led us slowly towards the light. Let us pray that we learn the lesson readily."

"Ill, mind or body, means being out of harmony with one's environment. To secure ease the environment must change to fit the need, or the individual must conform to the conditions."

"If you would reap spiritually in the eternal sphere, you must sow spirituality on the material plane. It is because we can not exercise our highest soul functions that we suffer."

"There is a state where there is neither disease nor death, and 'destiny' urges us thitherward. We draw death to us because we believe in it. We invite accident and disaster by dark 'Karma,' and the feeling that these conditions must continue to endure."

"Every obstacle that we conquer nerves us for greater effort, for more rapid progress."

"Is there any soul here who hoped to escape the struggle by suicide? Beware! You are bringing upon yourself a collection of karmic states which will one day hurl you back to learn the lesson you do not master now."

"Your prisons are filled with those whose lives give evidence of the karmic condition of society and of government."

"We could not realize what life means did we not, somewhere, learn of the experience you call death."

"What is your destiny? To escape from the inharmonies by learning and applying higher laws which these inharmonies reveal."

"There is no discord which may not sometime find its cure."

"Raise the tide of your spiritual life, and you grade your 'karma' upward. It is the unfulfilled law. There is not a false state on your planet earth which might not be overcome by spirituality. The time will be when by your spirit force you may hold nature in abeyance."

"Certain influences—planetary and other—are oftentimes said to be malignant. Remember there are no malignities to the soul."

"Build around you a spiritual atmosphere. Make your karma such that the environment upon which you enter, when you cast aside the garment of flesh, will be harmonious with your highest aspirations. Do your utmost, and quicker within the human race the laws of spiritual existence."

The lecture was listened to attentively, and much appreciated.

The Alliance will resume meetings the second Sunday of September, Mrs. H. S. Lake, who is to speak at Lake Brady, Cassadaga and Parkland, returning to us. She will be warmly welcomed by her charge, many of whom have enrolled themselves on the membership book, and will be ready for active co-operation when the season opens. The meetings, thus far, have been much enlivened by the excellent singing of the Russell family, and others, the congregation uniting.

Much praise is due our active president, Thomas A. Black, our corresponding secretary, Thomas Lees, and our enthusiastic co-worker, Coulson Turnbull, for the success of our enterprise.

EDITH SLADE.

Denver, Colo.

The communication in your issue of June 10th concerning the Women's Association of Progressive Workers (Spiritualists) and signed D. O. Wilhelm, secretary, demands correction from the society which has the legal right to that title. The inference is that they were the original association, and we the ones making false claims. The following are the facts: The Women's Association of Progressive Workers was organized May 14, 1891, and I have held the office of secretary since November 25th of that year. In May, 1892, differences arose among the members, and a number withdrew, forming another society called the Progressive Thinkers, and actively opposed us, as I have privately informed you. When we decided to give up our hall until peace and quiet were restored they called a meeting at an irregular time and place, contrary to our constitution, and at that meeting declared the offices of officers and board of trustees vacant. They then elected new officers to fill the vacancies and proclaimed themselves the Society of Women's Association of Progressive Workers, making demand on me for the properties of the association. I was then acting treasurer. I very properly refused such demand, taking pains to explain to them the illegality of the steps taken. Their object in taking this step was to obtain the property belonging to the association, consisting of piano, dishes, silver, table linen, and cooking utensils, necessary for socials. The court decided that we are the real Women's Association of Progressive Workers, and the property is now in our possession.

I have examined the document filed with the county clerk by the second society (which by the way has again divided), and find no seal upon it, except the notarial seal, which is simply an attestation of the genuineness of the signature attached thereto. The county clerk told us the paper filed in his office was of no account; that the records of the Secretary of State office decided the legality, and our lawyer corroborated his statement.

The "so called materializing medium" referred to by your correspondent is Mrs. A. E. Wells Redell, formerly of New York, now of our city. There was no attempted opposition. We simply held a meeting, and sincerely deprecate anything like opposition to anything except injustice and wrong. Mrs. Foye, John Slater, Harlow Davis, and Mrs. Flora Brown, each roomed with Wilhelm, who keeps a lodging house, and presume are unacquainted with the facts concerning the relations of the two societies, having only heard their statement of them.

I am told that there have never been finer manifestations produced in public in our city than were presented upon our platform one Sunday evening through the mediumship of Mrs. Wells Redell, Henry Crindle, and Miss Andrews.

For the truth of the statement I have made to you concerning the origin of the second society I refer you to Judge P. A. Simmons, 624 Washington Avenue, who having drawn up our constitution, knows that the meeting at which the other society was organized was unconstitutional, and, consequently, all action taken at that meeting was of no account.

News from Correspondents

LOCALS AND PERSONALS.

—Mrs. Garrett, trumpet medium, has removed to 356 Clark Street, this city.

—Address Frank T. Ripley for July and August at Lake Brady Camp meeting, Kent County, O.

—Brother G. H. Brooks, the lyceum builder, may be engaged for Fall and Winter. Particulars in column devoted to movements of mediums.

—Walter Howell will accept engagements to lecture with in easy distance of New York city. Address 258 West Fifty-fifth Street, New York, N. Y.

—Mrs. W. Mercy, Ill.: You must apply to a mind reader to have your mental questions answered, and to a psychometrist concerning your development.

—Camp-meeting secretaries are requested to send us by postal the opening and closing dates of their respective sessions for our advertised list of camp meetings.

—Neither the threat of an orthodox hell fire nor a genuine incendiary has affected the Liberal (Mo.) Camp-meeting, as will be seen by the correspondence concerning it.

—Rev. S. Well writes: "I am constrained to testify to the merits of the LIGHT OF TRUTH, especially the message department. The questions and answers therein are so highly instructive that money can not pay for them."

—Miss Abby Judson's letter to the LIGHT OF TRUTH will be resumed henceforth, the first of the series appearing in this issue. We feel assured that this is acceptable information to all our readers, as she is a clear and interesting writer.

—"Raise the tide of your spiritual life," said Mrs. Lake in a recent lecture, of which we bring a synopsis under the caption of Cleveland, O. The expression is unique and original, and full of meaning to those who make morality a scientific study.

—In next issue we will publish an interesting sermon, embodying and appraising Spiritualism, by the Rev. T. E. Allen, secretary of the American Psychical Society, which paper should be sent to all Protestant preachers in the land as a light-bearer.

—A fine essay by Dr. E. D. Babbitt graces our second page, which, we trust, will find full appreciation by all readers of this paper. Dr. Babbitt is a scholarly writer, which recommends his contributions outside of the interesting substance contained in them.

—The People's Philosophical Society of Spiritualists will meet every Sunday, Lyceum at 10 a. m., and services at 3 and 5 p. m. Lecture by Professor Joseph Ernst, and tests by Mrs. Augusta Kopp, assisted by Miss Walter. This will constitute the program for July. The public cordially invited. Admission 10 cents.

—Hugh R. Moore lectures at Los Angeles, Cal., during July, and may be addressed at 268 South Main Street, care O. D. Thompson. Mr. Moore is a sprightly speaker and worker, and, if assisted a little by local workers, will soon bring life into a spiritual community, and he will undoubtedly be a success in Los Angeles.

—Thomas Harding, in the *Journal* of Sturgis, Mich., under date of June 23, devotes a column and a half to the annual June meeting of the First Spiritual Church of Sturgis. In it he speaks in highest terms of Dr. F. L. H. Willis, Mr. J. Frank Baxter, Mrs. R. S. Lillie, and Miss Abby Judson, some of the leading lights in Spiritualism.

—Mrs. Celia Hughes has left us to take up her abode in the Windy City—much to the sorrow of all Spiritualists in the city of Cincinnati. But what is our loss Chicago's gain. According to her card, Mrs. Hughes is located at 3846 Elmwood Place, Chicago, and gives trumpet sittings daily. We can heartily recommend her to our neighbors on the lake shore as a reliable and worthy woman in every respect.

—Dr. A. B. Dobson, the irrefragable, is again with us in our advertising columns. Among the many healers of the last generation, Dr. Dobson has undoubtedly enjoyed the greatest popularity in that he is most generally known. Many people feel attracted to him because of his sincerity and honesty in his practice, and our science teaches that love is the highest healing quality a man can have. Dr. Dobson has proved it in more ways than one, that he is thus gifted, and to which he probably owes his success. See advertisement in another column.

—Jules Wallace seems to be having a warm time in St. Louis, to judge by the newspaper reports pro and con. But as Mr. Wallace is a medium of the order that does not take to water, or become discouraged by adverse criticism or doubt, he holds his own against all odds, and goes on with his seances as if nothing has happened. Mr. Wallace is right. What should be care for newspaper clamor? Newspaper reporters who can not see any truth in Spiritualism, can have no opinion on the subject worth considering, and our mediums can do no better than ignore their "scribbling" until it becomes libelous, when the courts will serve them. Until then do as Davis says: "Always keep an even mind."

—Mrs. Josephine Bartholomew, of 520 Gilbert Avenue, is one of our favorite trumpet mediums in this city, and can be safely recommended to all investigators coming to the city for light, or to those in the city on the same mission bent. It does not always require the best medium to insure the best results. What an investigator needs is a medium through whom his spirit friends can best come to him. Honesty and good nature are often more conducive to gratifying results than years of experience in mediumship or being the recipient of wonderful phenomena that leaves the heart uncomfortable. Mrs. Bartholomew is a sympathetic and kind-hearted lady, whose personal influence already is a blessing to callers, and often makes them feel physically better for having sat in a circle with her.

—In a paper read before the Manchester Debating Society, Prof. J. J. Morse, said among other notable things of the needs of Spiritualism and the methods of developing it: "Without a public and free press no cause can make headway. * * * It is our duty to support our press. * * * Press and platform should be the vehicles for the dissemination of all things that are in accord with the general character of Spiritualism, the general welfare of Spiritualists, and their workers." The test of what Mr. Morse says may be seen in the standing Spiritualism has to day compared with twenty years ago—even ten. By a vigorous support of the press this can be enhanced one hundred per cent. Patronize it with your advertisements as well as your subscriptions, instead of spending your money on papers that do not even notice your Sunday services among others. The excuse that your advertisements in a secular paper brings in more money shows but little faith in the influence of your spirit friends, or those controlling the cause. Advertise in your spiritual papers, and you will see Spiritualists flocking to you who otherwise spend their money where they are psychologically attracted by the effect of advertisement in secular papers. To get their trade you must start a counter-influence, and this can only be made effectual through your own journals.

—The Ladies' Aid of the Union Society met in regular session on Wednesday afternoon. The most urgent business on hand was to settle with the committee having tickets for the picnic, which was given on the 15th inst., and we are happy to state was a financial success, and it was resolved to give another picnic Friday, July 14th, this to be a real old-fashioned basket affair at Coney Island. Every lady fill a basket and come. Be sure and get your ticket of some one representing the Ladies' Aid that we may reap the benefit of the tickets sold. As this meeting will be the last to be held at Grand Army Hall every lady should take the paper and know where the meetings will be held from time to time until our new quarters are completed. While the officers of the Ladies' Aid are transacting business in the ante-room Mrs. Mitchell and Wolf were giving tea's to the audience in the main hall. Mrs. Chapin presided at the organ. Mrs. Heckman, a promising new medium in the field, gave an interesting talk to the ladies. I hope that each lady, who has not, will subscribe to day for the paper, that they may know when and where these pleasant meetings will be held during the Summer.

I would a thought indite
Of lands that seems so far,
I would my hand should write
While the gates do stand ajar.
To tell of things unseen,
By many unaware
Who have not heard this heavenly theme
From spirit friends so fair.
They say that eye hasn't seen—
That ear of man hasn't heard,
Who can express this heavenly theme,
In thought, in deed, or word.
But they're living there,
Safe from sin's corroding stain,
May this heavenly theme declare,
And to all the world proclaim,
Where many errors stand to day,
Few teachers do reprove,
Our angels point the better way
Out through the LIGHT OF TRUTH.

—GEMME.

Lake Brady Spiritual Association.

A circular letter has been issued by this association, opening with the president's annual message to the public—an interesting document setting forth the objects of the organization, and containing all the particulars needed by those intended visiting the camp. The "letter" is printed in pamphlet form, neat, concise, and practically arranged, and may be regarded as an index to all else concerning the camp.

Among the mediums advertised to take part in the exercises are Miss M. E. Gault, Edgar W. Emerson, Frank Kipley, J. Frank Baxter, H. W. Archer, Fred Evans, Harvey Chase, A. Campbell, John Randall, Charles Barnes, A. Willis, and Mrs. Etta Moss. They constitute test, state writing, trumpet, and materializing mediums, and spirit artists and photographers, thus suiting the tastes of everybody.

Among the speakers are Lyman C. Howe, Mrs. Cora L. V. Richmond, Willard J. Hull, Mrs. Jennie Hagan Jackson, O. P. Kellogg, Mrs. F. O. Hyzer, J. Frank Baxter, Mrs. H. S. Lake, Mrs. Mattie E. Hull, Rev. W. W. Hicks, Mrs. M. E. Wallace, W. J. Colville, Walter Howell, J. Clegg Wright, Oscar A. Edgerly, A. B. Richmond, G. W. Walrond, Mrs. Colby Luther, Moses Hull, Mrs. Celia M. Nickerson, Mrs. Anna Orvis, and Geo. P. Colby.

The lecturing program will be carried out as follows:
Sunday, July 23, Lyman C. Howe, and Mrs. Cora L. V. Richmond.

Tuesday, July 24th, Grand celebration generally.
July 25th and 26th, Lyman C. Howe.

July 27th, Mrs. Richmond.
July 28th, Willard J. Hull.

Sunday July 29th, Mrs. Jennie Hagan Jackson, and Willard J. Hull.

July 30th, Willard J. Hull.
July 31st, Mrs. Jennie H. Jackson.

July 32nd, Hon. O. P. Kellogg of Wyoming.
July 33rd, Mrs. J. H. Jackson.

July 34th, Mrs. F. O. Hyzer.
Sunday, July 35th, J. Frank Baxter, and Mrs. H. S. Lake.

July 36th, J. Frank Baxter.
July 37th, Mrs. H. S. Lake.

July 38th, J. Frank Baxter.
July 39th, Mrs. H. S. Lake.

July 40th, J. Frank Baxter.
July 41st, Mrs. H. S. Lake.

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July 125th, Mrs. H. S. Lake.

July 126th, J. Frank Baxter.
July 127th, Mrs. H. S. Lake.

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Miscellaneous Articles

WHERE ARE WE AT?

W. H. MYERS.

In glancing the columns of the newspapers, in reference to the Sunday closing of the World's Fair—one is led to ask this question, "Where are we at?" but if we had a few more LIGHT OF TRUTHS to shed their shining rays across the fossilized ideas of antediluvian patriarchs, or a few more fearless Mrs. Luthers or Lyman C. Howes, it would not be long until the question would be settled and the good news fit around the world that the people of America have at last burst the chains of ecclesiastical bondage and positively refuse to allow popes, priests, or preachers do their thinking—and when that hour comes, baptismal fonts, the holy (?) eucharist, the holy (?) water, the chanting of Latin requiems, and handling of rosaries and dough gods will be a thing of the past. Not until this time comes will woman be placed in her proper sphere in the world and God will not have quite so much to do with the love affairs of men and women, and, as a matter of natural consequences, will He be saved from the many embarrassments incident to divorce courts. With the banishment of these relics of heathenism, perhaps the question that heads this article will have found a satisfactory solution.

With the evolution of thought, growing with our growth, strengthening with our strength, it would naturally be surmised that men will soon reach the point where many of the wrongs will be forced to give way to the right as is taught in nature's great school with Spiritualism as the teacher; but when we look over into the camp of the Philistines and see such things as we witnessed in the city of Jamestown, N. Y., a few Sundays ago, we are led to exclaim, "How long, oh, Lord, how long" will it be until the hour shall come when intelligent men will have the courage to stand out boldly against churchly mandates and heartless impositions heaped upon them by the clerical acrobats of today. Upon the Sunday in question we quickly and silently dropped into a pew in a \$65,000 sanctuary, with a debt of \$15,000 weighing them down like an avalanche. Apparently God was not in the discount business as he was with the "pulpit pounders" of the Brooklyn Tabernacle, for the preacher and gentle shepherd told the flock that he proposed to relieve the church of the burden and have the oppressed of his congregation assume the obligations of the organization. He accordingly took for his text the five words which would compose the program of Christian doing, "Admit, submit, commit, transmit, and remit," then with these words he "paralyzed" his audience with eloquence, and proved to the entire satisfaction of his victims that it was man's duty to admit his dependence upon Jesus Christ, both for temporal and spiritual blessings. To submit to his laws of love and to the will of the mouthpiece who was paid to keep people in ignorance and suppress the truth, to commit life, property, and all the advancement of the cause of Christ upon earth, and transmit this influence to others that they would be constrained to throw the shackles into the smelting furnace to appease God's wrath. Inasmuch as these are the preparatory steps in Christian doing it now becomes necessary for you to reach down in your pockets and REMIT for the liquidation of the debt and the salvation of the world. In an almost incredibly short time the \$15,000 was raised, and that, too, by men who were already crusaded by the weight of debt—another straw has been added to the burden that may break the camel's back, but what matters it if a few children are forced to suck the marrow from the soup-bones and have their education slighted, just so the cause of Jehovah can be advanced and the gospel vampire feast upon the fat of innocence laid in the lap of ignorance? It was this fact that makes us ask the question, "Where are we at?" We, as Spiritualists, are certainly at that point where we ought to have the courage of our convictions launched before the world in a manner that will make a lasting impression upon the favored few that claim to be the ambassadors of Jesus Christ. We ought to stand out boldly for the truth, as it comes to us from the angel world and refuse political support to any man or party of men of the Rev. Dr. Edwards' stripe, whose delight it would be to crush the precious golden truths of Spiritualism and place this country under the ban of gospel slavery, and make woman the subservient slave of man. We are at that point in human existence and intellectual progression where we can say to the weeping Rachels of this country, "Arise and stand among your equals," while the Methodist Church can go on and bridge the chasm between universal freedom and Pauline batchelorhood.

We are at that point where it becomes our duty to demand our rights and stand up before the great I AM of Roman superstitions and let him know that the perpetuity of our national grandeur lies in the preservation of our free school system and that it will not be healthy for the organization that attempts to dwarf the intellects and pervert the nobler intuitions of American children, the hope and pride of our republic. We are at that point where we can look up with a smile at the courage of that eminent scholar, Dr. Briggs, as he stands before the "elect" of his Church and positively refuses to recant a single word. All hail to such noble specimens of manhood!

We are at that point where we can take Dr. Lyman Abbott by the hand and shower upon him the hearty congratulations of the free thinkers of this country for having said from his pulpit in Brooklyn that "the Bible is not the word of God." We are glad to see the dawn of day when mankind can unite upon a platform of universal freedom and join in the grand chorus of loved ones on the other shore for the freedom of thought, freedom of speech, and freedom of action.

Written for the LIGHT OF TRUTH.

THE DOCTRINE OF DEVILS.

JAMES CORKERY, EX MONK.

A savage chief, belonging to one of the South Sea Islands, being once asked by a ship-captain how he liked a missionary, replied with native frankness, "I like him baked, of course." Startling as this avowal of human depravity may appear to the ordinary reader, the culpability of the desire is eclipsed by the enormity of the religious fanatics of our day, whose love of God is of the cannibal island character above referred to, and who, making a virtue of that which is accursed, pride themselves on their superior sanctity in consequence.

Now, what is reprehensible in the savage can not, under any possibility, become meritorious in the saint. To eat a man is bad enough, but to make the corpse of God the subject of a ghastly barbecue is of a nature so infernal, so repulsive to all the holier instincts of humanity, and so allied to the snake, the bed bug, and the grave yard maggot, that conscience flies aghast and reason shudders at the very thought. To expect to go to glory by putting God into the soup may be set down in sober truth as the devil's doctrine, and does not even "spiritually-minded" Christians fortify himself with this belief, and put the same to the test of practice, when in the sacrament of the Lord's supper, or the "holy" eucharist, "the body and blood, soul and divinity of Jesus Christ are verily and indeed taken and received by the faithful," either in reality or in pantomime?

A roasted "Heavenly Lamb" for supper is certainly a most unearthly luxury; and the cannibal, woe, in his carnival of

crime, devours his brother's flesh, and glories in his infamy thereafter, differs from the missionary who banquets on the carcass of his murdered Lord and Master in the matter of gastric piety alone—the stomach of the Bible-reading savage being of the two the more carnal and the more criminal in its ambition. Total depravity in this direction can go no further: for when the stomach of "the man of God" becomes his cabinet of glory, his mercy-seat of splendor, wherein a materialized divinity "in awful state," as in "the holy sepulcher of death," is piously entombed, and afterwards ejected from the system with dishonor, his path to paradise becomes his highway to perdition, and downwards in communion with the dead man's march forever.

To make the salvation of the sinner depend upon the degradation of the Deity, sacrificing principle to selfishness and beastiality, is certainly a most ingenious way to go to heaven: for of this there can be no dispute that the triumphs of the damned on these occasions become at once their condemnation and their curse. Yet the cancer will continue in all its rancorous malignity to fester as long as clerical imposters who have an ax to grind, can on the stupor of "the sheep" impose, making game of godliness and leading undiscerning men and women for "filthy lucre's sake" into the jaws of death perpetually.

Written for the LIGHT OF TRUTH.

MAN KNOW THYSELF.

HENRY SCHAEFFETTER.

Life is sweet and offers us all the charms and enjoyments of perfect happiness if we would only learn to understand ourselves and our needs.

Let us live according to nature's immutable and irrevocable law, as we can see it written all around us, in the fields, in the woods, and in the skies with such magnificent, never-ending, unchangeable splendor, and foresight and we surely shall evolve out of darkness and hereditary superstition as perfect men and women, mostly to be the images of that supreme ruling, the universe permeating power so grand and magnificent as manifested in nature everywhere, that we can hardly comprehend, as mortals, the majesty of that eternal power, which is all love and wisdom.

As we progress mentally and seek after divine truth, our souls shall awaken and the rays of eternal love and wisdom shall illuminate us with heretofore unknown and never dreamed of celestial splendor, and we shall be drawn nearer and nearer to that inexhaustible divine source of eternal truth. And, has the bandage fallen from our eyes and we become able to discern the truth, then we will understand that sickness and crime are the effects of ignorance, and the remedy for these abnormal conditions is education.

Have we taken the initial step for the search after divine truth, we would feel conscious that we, as human beings, gifted with divine attributes, must work out these divine principles sooner or later, and so become our own saviors through continuous progress and so and so only will we fulfill our destiny. Vigorous health is the foundation of perfect happiness, and to grow up in health and physical perfection we must obey nature's unchangeable law.

Let us grow up naturally in mind and body, and let us avoid all artificial substitutes, which fashion and habit are always ready to offer us. Let us learn more of ourselves, the real egos of our individuality, and we would soon understand that our souls have complete control over our physical bodies and that any of our emotions will and must, according to nature's law, react on our physical bodies.

Harmonious conditions of our souls are necessary to perfect health of mind and body. Any emotions contrary to harmony as worry, excitement, hatred, animosity, selfishness, and others are sure to effect our nervous system, clog up the vital current, our blood, and make us susceptible to abnormal conditions or disease of mind and body.

The power of our souls over our bodies and the intimate relationship between the two are not being recognized as a rule by our physicians. The medical profession is just on the edge of a discovery, which shall revolutionize the healing art, by tracing all diseases to the condition and state of the individual mind. Diagnoses of disease will be accomplished hereafter by sensing the condition of the patients' mind, which will be revealed through effected reaction on certain parts of the body, to be accounted for by nature's fixed laws. The cause and the seat of disease once established, the remedy is easily suggested by the physicians' own mind, and through the mind only, medicines will be abolished. Harmonious conditions of the soul and the understanding of its power over the body will prevent sickness, and as we live up to the best of our ability to the golden rule, "Do unto others as you would others to do unto you," we will succeed to control our bodies in such a manner as to become absolute disease-proof and we would grow healthy in mind and body, crime and disease will disappear and our beautiful planet will yet become a veritable paradise.

Causes Which Led to The A. P. A.

The Roman Catholic attack on our public school system. The attempted foreignizing, by force, of whole communities, in language and religion, by Romish priests. The complete control of our great cities by Romanism. The fact that our army and navy is almost wholly Romanized.

The remarkable increase of untaxed Church property. The frequent desecration of the American flag by priests. The Jesuits control of the heads of the government at Washington.

The well-known public declaration of the pope that the United States is his one bright hope for the future.

The universal brag and bluster of Romish orators and newspapers, that Americans are cowards, and that all the good which has ever come to this nation has come from Romanism.—*Ex.*

A Ghostly Fortune.

Frank Elmore, of Gordo, Pickens County, Ala., a farmer in ordinary circumstances in that community, astonished his neighbors recently by giving in \$25,000 cash as one of the items in his tax list. Elmore finally consented to explain how he got the money. He claims that five years ago the spirit of a dead old settler appeared to him at night and told him he would find a stick beneath his house and beneath the stick was a buried treasure. He was told he must not use it for five years on pain of death, and must then exchange it for other money. He must also place a tombstone on a long unmarked grave near the house. He followed directions and found a pot with \$2,000 of silver and \$5,000 of gold in it. He has kept it sacredly for five years, and only recently began to exchange the coin for gold. He sent two neighbors to Boston with \$3,000 of gold, which were ancient coins and brought a premium of \$13 each, or \$42,000 in all. Elmore tells the story as a fact, but aside from the ghost feature the \$25,000 on the tax books speak for themselves. Spiritualists in that neighborhood assert that Mr. Elmore is a medium without knowing it, otherwise he never could have been so accurately advised by spirits. Some think he ought to attend spiritual services to more fully develop his powers or gifts, as it might lead to discoveries beneficial to humanity at large.

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